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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

ROMISH TEACHING IN THE ENGLISH CHURCH.

Most of our readers will recollect that the Archbishops of Canterbury and York received a deputation about six weeks ago, who presented them with a memorial to which upwards of 60,000 signatures were appended, calling attention to Romish teaching in the Church of England, and appealing to these right rev. dignitaries to use their influence in putting a stop to Romish practices. The archbishops deemed it more convenient to promise to the memorialists a written reply, than to give one at the interview in a conversational form. That reply is now before us. It states that in the interval a petition has been presented to the Convocation of the Province of Canterbury, by upwards of 400 clergymen, in favour of sacramental confession. This petition—the object of which the archbishops thoroughly deprecate and express their determination of discouraging to the utmost—has probably impressed them with a sense of the danger which the above-mentioned memorial brought under their notice. In their reply, they acknowledge the reality of that danger. They admit that there is a considerable minority both of clergy and laity in the Church of England who "desire to subvert the principles of the Reformation," and they think it not unnatural to be appealed to for counsel and support. They frankly recognise the responsibility which is thrown upon them. They state that they are ready to exercise all the authority vested in them for the entire suppression of ceremonies and practices "judged to be illegal," and, in the event of that authority being insufficient, "to afford all other needful facilities for the due enforcement of the law." In brief, they admit the facts stated in the memorial, they own the responsibility cast upon them by those facts, and they declare their purpose of doing their best to suppress the evils complained of—evils which, in their own words," imperil the very existence of our National Institutions for the maintenance of religion."

It is one thing, however, to acquiesce in a theory—it is quite another to apply it in practice. The truth is that the machinery provided by law for arresting heretical doctrine and ritual in the State Church is so cumbersome, so stiff, so dilatory, and so extravagantly expensive, that one can hardly be surprised if, after a few experimental attempts to move it, it should be allowed to fall into practical desuetude, and to become a mere *brutum fulmen*. The archbishops have probably felt themselves incompetent to put in force the counsel given by Angelo, in Shakespeare's play of *Measure for Measure*—

> We must not make a scarecrow of the law,
> Setting it up to fear the birds of prey,
> And let it keep one shape, till custom make it
> Their perch, and not their terror!

This, in fact, is precisely what our ecclesiastical law and our ecclesiastical Courts are to the Ritualistic section of the Church of England. It gives a parade of protection, but no real security. It is like a big cannon which must not be fired off for fear of bursting it. Virtually there is no disciplinary law for the clergymen of the Church of England. Every one does "as "seemeth good in his own eyes." Episcopal monitions are seldom resorted to, and, when resorted to, are mostly treated with neglect, if not with contempt. So far, therefore, as the bishops have abstained from legal prosecutions to enforce the discontinuance of irregular practices, they can hardly be severely censured. The difficulties inherent in the system will fairly account for, if not justify, the let-alone policy on which they have usually acted.

But, is there not something behind all this? Can it be said the archbishops and bishops have evinced any united and strong desire to use, not their legal authority but their spiritual influence, in confronting the danger pointed out to them by the memorialists? Are they themselves quite free from the taint of anti-Protestant feeling? Or, if there be no individuals on the episcopal bench who regard with reverence the authority, the teaching, and the rituals of the Church of Rome, can it be said that they have taken any pains to let the public know that they look upon them as condemned by the English Church? We have seen no demonstration of their united displeasure against the "considerable minority" who, within their own dioceses, are labouring to "subvert the principles of the Reformation." We have watched the process of the Ritualistic development in the so-called National Church, and have frequently wondered that it has been so rapid and so widespread without evoking from the Bench, or from the Upper House of Convocation, any decisive discouragement of it. There would seem to be either a silent complicity, or a moral pusillanimity, on the part of the chief rulers of the Church, which prevents them from testifying to the bulk of Church of England clergy and laity their disapprobation of the revolution which is going on. Neither singly nor as a body have they guarded with outspoken courage, what it is imagined they must look upon as the sacred trust committed to their keeping. The reply of the Archbishops to the Church Association Memorial leaves it still uncertain whether the spiritual influence of the Hierarchy will henceforth be concentrated, and brought to bear, upon the danger they have recognised. They could do much, quite apart from legal processes, if they were intent on doing it. We do not say that they could readily, or wholly, extirpate the mischief. But if their hearts went forth with their work, they could probably put limits to Ritualism and cause it to dwindle.

It is clear, however, that the laity of the Church of England are not by any means exempt from responsibility in reference to this matter. They have suffered themselves to become paralysed by the reaction of the system to which they so blindly cling. They look for help to any authority rather than to themselves. It is true they have very little legal power, but it is also true that they have failed to employ the moral power which they possess. Whilst things go on smoothly they prefer to remain passive. When peril is disclosed they are scared, and know not what to do. This is one of the inevitable mischiefs inflicted upon them by the establishment of their Church. It has rendered the clergy masters of the situation. In conjunction with episcopacy, it has developed in full strength the principles and sentiments of sacerdotalism and sacramentarianism. It is now rapidly retracing the path to Rome. What will come of the movement few can foresee. But one thing, we think, may be confidently predicted—that, if it be stayed at all, it will be stayed by a national outburst of disapprobation, and not by any action or influence likely to emanate from the Episcopal Bench.

CHURCH PATRONAGE IN SCOTLAND.

The progress made by the disestablishment movement may be gauged not merely by the direction of opinion without, but by movements within the Established Churches. The demands for reform made by the members of those Churches are proofs, no doubt, of quickened life in the Churches; but they are, to a greater extent, practical admissions that the existing order of things cannot possibly be maintained. Change there *must* be—that is admitted; and, while the assailants outside point to the internal condition of the established communities as illustrating the need for disestablishment, the assailed insist on reform as the only means of averting that issue.

There is, however, a marked difference in this respect between the positions of the English and the Scottish Establishments—a difference which, while it seems at first to be much in favour of the latter, really makes its position more precarious than that of its Southern sister. For while the Church of England is suffering from a complication of maladies, so that it may be said that "the whole head is sick and the whole heart faint," and the most ardent reformers admit that the prospect of reform by means of legislation is but gloomy and remote, the Church of Scotland suffers much less from its connection with the State than that of England, and not only enjoys more freedom, but is less corrupted and enfeebled than the Southern Church. Neither has it to face foes whose antagonism is so sharp and resolute as that of English Baptists and Independents, and members of other bodies which, whatever may be their theological views, are, ecclesiastically, Dissenters of the most definite type. Nearly all Scotland is Presbyterian, and the established Church being Presbyterian, the points of difference between it and Nonconformists are both fewer and less important than those which separate the Episcopal from the non-Episcopal churches this side the Tweed. Practically, it is the Establishment question which draws the dividing lines between the greater Presbyterian bodies, and it is because the lines are now being drawn afresh that the present position of the Establishment question in Scotland is one of such growing interest to Scotchmen, and ought to be regarded with even profounder interest by English voluntaries.

The Established Church of Scotland, of course, holds to the theory, and until now has accepted the consequences, of an establishment. The Free Church, at its formation, represented, not resistance to the principle of State-Churchism, but only to one of the incidents of State-Churchism, viz., a denial to congregations of the right of choosing ministers, supported,

not by themselves, but by the resources of the State. And had their successors not advanced beyond the starting point of the founders of the Free Church, it might still have been comparatively well with the Established Church of Scotland. The present generation of Free-Churchmen, however, have come to place a theory and its results side by side, and the comparison has led them, not to abandon the former because of the latter; but to acknowledge that it is associated with a state of things which they cannot but condemn.

If Englishmen pay but little heed to Scottish ecclesiastical affairs, Scotchmen are not similarly indifferent to those of England. They have, we allow, been slow to do so, but even Free Churchmen, who have believed it to be the duty of the civil magistrate to exercise his authority for the maintenance of Divine truth, now see that, in England, at all events, the civil magistrate is, through his Establishment, putting Divine truth in peril; so that, however jealously orthodoxy and Protestantism may be guarded in the North, both are being betrayed by the Establishment in the southern part of the kingdom.

That is one influence which has been at work in Free Church circles in recent years; but it has been aided by another of a yet more powerful kind, viz., that springing out of what is known as the Union movement. Why should two bodies, so alike in their theology, their ecclesiastical organisation, and their worship, as the Free Church and the United Presbyterian Church, exist as separate communities, competing with each other, when they might, instead, form a powerful as well as homogeneous religious community? To that question, as put on both sides, there seemed to be only the answer—nothing but the difference of opinion between the two on the one question of the State's relationship to religion and religious bodies. Years have now been spent in endeavouring to bridge over this chasm, and although the resolute, and almost fanatical, opposition of a minority of the Free Church, which stakes the existence of the Church on the maintenance of the establishment principle, has prevented the technical and absolute union of the two bodies, it seems as though, by recognising the mutual eligibility of the ministers to hold office in either church, the advocates of union have paved the way for the ultimate accomplishment of their purpose.

Now *that* means the withdrawal from the side of the Scottish Establishment of what was equivalent to a defensive force, and the junction of that force with its avowed antagonists, the United Presbyterians. The anti-unionists have, we have no doubt, correctly calculated that the more pronounced and aggressive section will ultimately decide the policy of the united body, and the upholders of the Establishment have been equally quick to see in the coming change of position on the part of the "Frees" and the "U.P.s" threatened change for themselves also.

Their policy, therefore, resembles that of the Church Reform party in England—with this difference, that if they can succeed in removing the obstacles which State-law has put in the way of Free Church prosperity, they may not only make the most of the existing materials within their Church, but win back the pro-establishment section of the Free Church, and they conclude that if they can only get the law of patronage altered, they will accomplish their object. That law, it is admitted, is the rock on which the State-Church of Scotland has again and again struck, and always to her serious damage. Remove it, and it will, it is thought, have a clear course along which it may safely and majestically sail; looking down with complacency on all rivals, whether divided as heretofore, or acting in new combinations.

We have been careful to state these facts because they lie at the bottom of, and explain, the movement which was inaugurated in Parliament on the night of the seventeenth instant, and because they should be kept in mind by English voluntaries in dealing, as they will have to deal, with the question hereafter.

It was, of course, the result of concerted action that the Earl of Airlie, Her Majesty's Commissioner to the Church of Scotland, and Sir Robert Anstruther, a leading member of the Assembly of the same Church, simultaneously proposed the following motion in the Lords and the Commons respectively:—

> That whereas the presentation of ministers to churches in Scotland by patrons under the existing law and practice has been the cause of much division among the people and in the Church of Scotland, it is expedient that Her Majesty's Government should take the whole subject into consideration with the view of legislating as to the appointment and settlement of ministers in the Church of Scotland.

We shall not involve either ourselves or our readers in the meshes of an historical statement on the subject. Nor shall we comment on the vagueness of the motion, which suggests no plan, but only insists that the Government should find one, and carry it through Parliament. Nor shall we do more than advert to the fact that, apparently, what the Free Church wants is, not to vest the appointment of ministers in congregations, but to place it in other hands than those of patrons.

The main thing with which we have to deal at this moment is, that, in spite of a fair warning of the probable consequences, the Free Church has set the ball of patronage again rolling, and that not only Tory Lords and Commoners, but the Liberal Government, have encouraged, or seem to have encouraged, them to do so.

If we have a doubt upon this last point, it arises from Mr. Gladstone's former proceedings in the matter, as well as from a portion of the speech which he made upon this occasion. The Duke of Argyll's position is intelligible enough. He is a faithful member of the Church of Scotland, and shows the sincerity of his desire to get rid of the evils of patronage, by himself giving up the rights of appointing the ministers of thirty-two parishes. Mr. Gladstone, however, is not a member of that Church; his sympathies being, we suspect, strongly with the Episcopal Church in Scotland, which is a Dissenting body in that country. He may wish to uphold the Scottish Establishment, for the sake of buttressing up that of England, and for that reason, rather than to get rid for a time of a troublesome question, may have suggested that the whole subject should be inquired into by a Parliamentary committee. We would, however, counsel the leaders of the Scottish Kirk to think twice before they follow Mr. Gladstone's lead in this matter. For did he not completely pose the Established Church deputation, headed by Dr. Macleod, three years ago, by asking sundry questions as to the position and the rights of Free Churchmen in this matter of patronage—questions which have never been answered, and which both the Earl of Airlie and Sir Robert Anstruther found it convenient to ignore? And what construction is to be put upon the following passage in his recent speech:—

> The matter was one which required further investigation. His hon. friend would give the right of presentation to the heritors and elders, but in some of the Highland parishes there were neither heritors nor elders. In Dingwall an heritor had told him that a single church would hold all the heritors and elders in the county, and the same might be said of Ross-shire. He himself had visited two churches in a strath in Scotland last autumn. In the Established Church the minister preached to ten persons, including an accidental farmer and his wife, who had lately come to visit in the neighbourhood; but a little farther down the valley was the Free Church, crammed with people so poor as to be unable to pay a minister, and who were therefore preaching amongst themselves. How could his hon. friend's motion meet such a state of things? There were, in fact, many important facts to be taken into consideration.

We do not wish to put any forced interpretation on this; but, if it indicates that Mr. Gladstone is going to take in hand the Scottish Establishment question, we incline to commiserate, rather than congratulate, Scottish Churchmen on the fact.

We need not set forth at length our reasons for thinking that they have no ground for claiming to have the yoke of patronage removed from their necks. If our readers will study the elaborate resolutions of the Committee of the United Presbyterian Synod, which appear in another column, they will find the case against the present action of the Establishment stated, if not concisely, yet luminously, and with much logical power.

That is the United Presbyterian way of putting the matter, and though the *Pall Mall Gazette* thinks that the Free Church "will show itself both spiteful and weak if it adopts the cry for disestablishment from the Voluntaries," even the *Times* does not fail to see how strong is the Free Church position, when it says—

> The Free Church is a confessor, and to a certain extent a martyr, to this very principle. The Church of Scotland, on the contrary, now thirty years ago, made its compact with the secular power, with the world, and Erastianism. It saw with great composure the secession of five hundred of its best ministers and a corresponding number of its laity, who thenceforth and till now have had to do everything for themselves. It is they who now represent the principle which the General Assembly wishes to appropriate. Having enjoyed for thirty years the monopoly of patronage, that body now wants the praise as well as the pudding, and of that pudding the exclusive enjoyment and absolute disposal.

Southern Nonconformity is not responsible for the mooting afresh of this—to Scotchmen—question of questions, but it has the deepest interest in the result. And for Scottish Voluntaries we will only express the hope that they will prove equal to the great opportunity which is evidently at hand. Lord Dalhousie plainly told the House of Lords that the result of abolishing patronage would give such strength to the cry for disestablishment that no government would be able to resist it, and we hope that, not the abolition of patronage, but the demand for it, will bring down about the ears of those who make it the walls of the edifice which they are seeking to shore up by new legislative enactments.

ECCLESIASTICAL NOTES.

To the numerous representative Nonconformist bodies which have this year formally endorsed the policy of disestablishment and disendowment, has now to be added the "Provincial Assembly of Presbyterian and Unitarian Churches." This Assembly met last Thursday, at Liverpool, under the presidency of the Rev. Wm. Gaskell, when, as will be seen from an abridged report in another column, the Rev. S. F. Williams, of Newchurch, moved the adoption of a petition to Parliament in favour of the disestablishment and disendowment of the Churches of England and Scotland. As "comprehension" is a dream which has often taken possession of the brains of some modern Unitarians, Mr. Williams addressed himself, in a clear and concise speech, to this argument. The motion gave rise to an extremely interesting debate, in which Mr. Binns dealt with the repressive influence of the Establishment on religious thought, while, on the other hand, some influential members of the assembly hesitated to give up their old dreams, which, however, Mr. Steinthal remarked, were becoming fainter and fainter. The contrariety of opinion, in fact, was remarkable; for, while one speaker, who probably does not "read the newspapers," spoke of the Establishment as a bulwark against Rome, the president in an after address referred, in the strongest language, to the influence which the Establishment was exercising in favour of Romanism. Another feature of the proceedings was the importance attached to the future use of Church property. Mr. Steinthal, in the course of the debate on Mr. Williams's motion, protested that if the proposal for the disestablishment of the Church meant that they should hand over to the disestablished Church the parish churches and great ecclesiastical edifices, "which were their property as much as that of the Church of England, and in which they took an equal interest, he should not be prepared for disestablishment and disendowment." In a subsequent discussion on "the national uses of cathedrals and parish churches," it was also maintained that Nonconformists had not sacrificed their interests in the buildings of the National Church. Church defenders, noticing these points, may perhaps draw the inference that, in the settlement of this question, they might be in worse hands than those of the Liberation Society. It will be seen that Mr. Williams's motion in favour of a petition to Parliament for disestablishment and disendowment was carried by a large majority, and what is meant, in this instance, by "disendowment," will also be manifest.

While a single member of the Unitarian body talks of the bulwark against Rome, members of the Establishment are becoming increasingly alarmed at the fact, getting every day more and more conspicuous, that, not only is the bulwark in question rotten, but that it is manned by innumerable traitors. Taking occasion of the publication of a recent pamphlet by a High Churchman on this subject, the *Record* once more sounds an alarm, and tells its readers that—

> As for the bishops, whose solemn duty it is to stand in the front of this conflict with the semi-Romanism which is eating like a cancer into the Church, and undoing the work for which Latimer and Ridley laid down life itself, it seems as if a spirit of blindness and infatuation had possessed some of them.

And—

> Go into any of the Ritualistic churches and see whether you will not be reminded of Rome; be present at one of the "High Celebrations," as the mass is called in Ritualistic circles, and see whether everything does not tell the same tale of Romish ceremonial and Romish doctrine having overlaid the order for the administration of the Holy Communion in our Prayer-book.

Canon Ryle addresses the readers of the same journal, entreating them to "buy, lend, and circulate" this pamphlet without delay. "Quousque? How Far? How Long?" is its title, and it is published by Longmans. The author writes with an unmistakeable vigour. Thus, as to the Ritualists—

> How far will these men go? How long will it be patiently borne? How is it to be stopped? Who is to stop it? Some of these questions are more easily asked than answered. With regard to the first, it is clear enough that, rejecting the modern notions of the infallibility of the Pope, the Immaculate Conception, and the like, they will go as near the Romanism of the mediæval times as they dare, or as they are allowed. They will not be Ultramontanes, because there are points in this which they cannot swallow; but they will do their very utmost, day by day, to impress upon the English Church and the English people that modi-

fied Romanism of which the Ultramontanes are, after all, the natural and logical developments.

How long this will be patiently borne depends upon the question, how soon men and means will be found effectually, if not easily, to stop it? And first I would suggest that every man should do whatever lies in the sphere of his duty, or his talents, or his opportunities, to expose and discourage this anti-Reformation movement, this anti-Reformation system.

This leads to a trenchant exposure of episcopal inaction, while the author's attack on what he considers to be the dishonesty of the whole Ritualist party is a piece of controversial writing worth reading. Who this "High Churchman of the old school" may be we do not yet know, but it is clear that, in this as in other cases, the nearer the connection the fiercer the quarrel. Certainly no Evangelical has yet delivered such a blow at the Ritualistic party.

To the few Ecclesiastical measures brought before Parliament in the present session has been added one introduced by the Archbishop of York, the object of which is to abolish the expensive formalities attending inductions to benefices and churchwardenships. This measure has been read a second time. Only in the Established Church of this country could a bill of the kind be needed, for only in that Church are "fees" demanded for admission to spiritual offices. Should this measure become law, a clergyman may be "inducted" to a benefice merely on the certificate of the bishop given in the deed of institution, while it is to cost only a shilling to make a churchwarden. Of other ecclesiastical measures we shall hear very little. The Sites for Places of Worship and Schools Bill was read a third time in the House of Lords on Monday night; the Colonial Church Bill has gone to a select committee, so has the Worship Facilities Bill, and so has the Canonries Bill. It is extremely improbable that time will be found to bring on the Burials Bill again. A bill of which we have promise is a sign of the times. Mr. Hinde Palmer intends to introduce a measure to disqualify clergymen holding benefices from being appointed justices of the peace—a bill that will be warmly welcomed in the rural districts.

It may be remembered that, a few weeks since, Mr. Gathorne Hardy, speaking with a heat and recklessness not uncustomary to him when he is dealing with ecclesiastical questions, took occasion to traduce the moral character of South Australian colonists simply because the colonies had abolished all State grants to religion. The following reply to Mr. Hardy appears in the Sydney correspondence of the *Times* of yesterday:—

How can Mr. Gathorne Hardy give currency to such calumnies respecting his fellow-countrymen in the colonies? At a meeting of the Church Defence Society at Stamford he is represented to have said, "All the colonies were in the same position, every one was free to preach whatever religion he liked, and what was the result? A friend, returning from the colonies, told him that nobody spoke without swearing; that almost everybody got drunk, and, in fact, in spite of want of an Establishment, they did not seem to get on any better than ourselves." Mr. Hardy should pick his friends with more caution. Let him make a friend of Mr. Anthony Trollope, a man who has taken pains to inform himself of the state of the colonies, so that before he again raises his voice in public concerning colonial affairs he may be able to speak with something approaching accuracy. He has a bad cause to defend, however, and I fear he was tempted to adopt the usual course of abusing the witness. We have, it is true, some hard drinkers—some tipsy fellows; but they are confined almost entirely to the staunchest advocates of a Church Establishment—namely, Irish Roman Catholics. They and recent arrivals from England are the sinners. Colonial-bred English are not addicted to drink.

Thus, colonial seems to be much the same as English experience.

THE LIBERATION MOVEMENT IN YORKSHIRE.

The Yorkshire District Council of the Liberation Society have issued a circular to all the local Liberation and Nonconformist committees urging them "to take such steps as they may think to be necessary to secure a just and efficient representation of their opinions in any preliminary arrangements which may be made in view of the approaching general election." The circular proceeds to say:—"By the adoption of this resolution, the council would not be understood to recommend that the friends of religious equality should in every case refuse to vote for a candidate who will not pledge himself to vote for the disestablishment and disendowment of the Churches of England and Scotland. But it does recommend that in every constituency, the friends of religious equality should insist upon their views being considered in the selection of Liberal candidates. That in those constituencies where they are a majority of the Liberal electors, they should demand that at least one of the Liberal candidates shall be decidedly favourable to their views. And that in no case shall any candidate have their support who is not prepared to oppose the policy of any Government which seeks to reverse the course of modern legislation in ecclesiastical affairs." It then gives the votes of all the Yorkshire Liberal members, on what may be considered six testing divisions in the present Parliament, and concludes the analysis thus:—"Thus it appears that the total representation of Yorkshire is pretty equally divided between three different classes of politicians, viz:—'The good old Tories,' from whom the friends of religious equality expect nothing except their continued unreasoning hostility; secondly, that type of Liberal whose Liberalism never gets beyond what is approved in Downing-street, and from whom Nonconformists are now being taught to expect nothing which the exigencies of party does not compel them to give; and lastly, the Independent Liberal, who can both judge and act for himself, and who is prepared to do justice to all, not simply because it is politic, but because it is right.

PATRONAGE IN THE SCOTCH ESTABLISHMENT.

The following is a copy of the resolutions adopted by the committee of the Synod of the United Presbyterian Church on "The Disestablishment and Disendowment of the Established Churches of England and Scotland," on the subject of patronage in the Established Churches of Scotland:—

I.

That the committee, having their attention directed to proposed measures for influencing Government and Parliament in reference to the state of the law of patronage in the Established Church of Scotland, deem it expedient that the following considerations and statements should be submitted on their part, to the attention of the Government and the Legislature:—

II.

That the Church which they represent as a committee has long and earnestly opposed the statutory endowment of religious bodies, and from its origin has been opposed, on grounds of principle, to patronage in all its forms; regarding the statutory control of the choice of ministers as an interference with the just and Scriptural rights of the Christian people.

While, therefore, they would rejoice to see all members of the Established Church appreciating and exercising the rights and privileges of Church members in the matter of the choice of their ministers, and likewise performing the duties of Church members in the matter of their support, they know no reason why legislation should be invoked to deal solely with the evil of patronage, and not also, and at the same time, with the related evil of endowment; and they believe the strongest reasons exist why both the legislative control of appointments to benefices, and the legislative provision for incumbents, should, without delay, be dealt with and abolished together.

III.

That, regarding the rights of the Christian membership in the choice of their spiritual guides as founded in Scriptural relations between pastor and people and the members of the Church generally, which are independent of civil legislation, and practically unknown in State Churches, they believe that the members of the latter, by subjecting themselves to the rule of Parliament in this matter, and exchanging a Scriptural for a statutory freedom, have parted with the guarantee of spiritual independence, which is rendered impossible to those who fetter themselves by a statute creed and worship.

IV.

That, while others may justly complain of renewed legislation in behalf of the Established Church, its members may at once escape the yoke or grievance of patronage, either collectively or individually, by following the example of the Free Churches, and taking upon themselves the support of their own ecclesiastical system—a responsibility which their wealth and numbers render them abundantly able to assume, without diminishing their power for other religious or benevolent efforts. Even now, without legislation, nothing hinders friendly patrons from conceding to congregations the liberty of choosing their ministers, or earnest friends of popular election from negotiating with patrons who may be open to treat for the practical transfer of their rights of presentation.

V.

That the proposed legislation appears to originate not in popular demand, but in the policy of recent general assemblies, and does not seem to contemplate the abolition of patronage, as some have hastily supposed, but only certain schemes for its modification or statutory transfer to new bodies of patrons.

That, even were the proposed legislation for the abolition of patronage, that question, they are persuaded, whatever may have been its position at any former period, cannot now be treated as one of private concern to the section of the religious public adhering to the Established Church, but can only be settled on principles of general application, and as part of a measure for the Disestablishment and Disendowment of that Church.

VI.

That, in their judgment, the time has gone past irrevocably for any alterations of the law of patronage or of the constitution of the Established Church availing to satisfy or recall the multitudes, who on various grounds, have finally rejected its jurisdiction, or for further legislation in the interest of its pretensions as the national Church being patiently tolerated.

VII.

That the injustice to which non-Established Churches are subjected in the prosecution of their religious labours, by the legal maintenance, within the national pale, of powerful privileged bodies in the form of Established Churches, would be augmented by any such measures as those proposed, which would increase the powers and privileges, but not the responsibilities, of the members and ministers of the Established Church.

VIII.

That, were it otherwise just, the Established Church has done nothing to warrant its being aided, by the general citizenship and the members of other Churches, to an enlargement of its statutory powers.

After enforcing patronage in its most arbitrary form for generations, expelling from its communion the Secession and Relief fathers and alienating by intolerance and various abuses many thousands of the best of the Scottish people from its pale, as well as more recently renewing its adhesion to the terms of State alliance as defined at the Disruption, with the consequence of shrinking to a minority of the ecclesiastical community of Scotland, the Established Church cannot justly expect, however zealously many of its ministers and members may labour in the common field, on the strength of a tardy and still dubious repentance of its general assembly in the matter of patronage, that the past should be condoned or forgotten by the Scottish people, or that it should be permitted, as if nothing had happened, to assume to itself in Parliament and in the country the position of the Church of Scotland, and to attempt to rehabilitate a waning and sectional influence by new legislation,—a policy, they believe, which the United Presbyterian Church could not sanction without compromising its protest against civil establishment of religion, and which no Government could wisely aid or abet.

IX.

That the Synod of the United Presbyterian Church has already repeatedly, and so recently as its meeting in May last, expressed its judgment in regard to the legislation which is now demanded, by petitioning for the disestablishment and disendowment of the Established Churches of England and Scotland.

X.

For these and other reasons, the committee strenuously object to the proposed legislation regarding Patronage, or to any legislation in behalf of the Established Church of Scotland as a National Church.

And they resolve, by memorial, petition, and all proper means, earnestly and strongly to urge on Government and Parliament the necessity of discountenancing all such legislation, and taking the proper steps to terminate, not only the evils of patronage, but all the other evils of a system proved in Scotland, as well as elsewhere, to be injurious to the peace and best interests of the nation, by a suitable measure for the disestablishment and disendowment of the Established Church.

Signed in name and by authority of the Committee, this ninth day of June, 1873.

GEORGE C. HUTTON, Chairman.

United Presbyterian Library, 5, Queen-street, Edinburgh, 9th June, 1873.

VOLUNTARYISM IN LIVERPOOL.

Mr. Quail, the correspondent whose letter we recently published and replied to on the subject of "Voluntaryism in Large Towns," has written some explanations in the *Liverpool Albion*, which had called attention to the subject in a leading article. Mr. Quail says he did not send his letter to us for publication, but only as a basis for comment, a fact of which we were quite unaware, and could hardly guess. There was nothing in his communication to warrant the conclusion that it was intended to be private. We should have preferred the course he seems to have wished us to take, for his letter was one which would be sure to be made much use of on the other side. Our correspondent says that in stating the case under the circumstances he put the objection from an opponent's point of view, and therefore laid more stress upon it than the facts warranted. It may be remembered that we expressed our ignorance of the specific case of Liverpool. But the following extract from Mr. Quail's letter to the local papers quite sustains the conclusions of the Rev. Samuel Pearson:—

It must not be supposed that those parts of large towns where Dissenters have given up chapels are entirely abandoned by them. On the contrary, in many such districts a great work is being carried on still by means of humbler mission-rooms. Two Dissenting congregations alone I could name maintain in this town about a score such mission rooms between them, and many of these are in very poor neighbourhoods. In estimating the power of voluntaryism we are apt to underrate the great good done in this unostentatious way. We are more apt to be impressed by tall spires and fine architecture. Now these mission-rooms, I am informed, are generally thronged by working men and the poorer classes. This is more than can be said of the churches kept up in the lower parts of the town. In very few of these are the services well attended. So far as the Liverpool churches supported by the corporation and the parish at the ratepayers' expense are concerned, they are for the most part nearly deserted on Sundays. It is true some of the edifices of the Establishment, in the poor districts are well attended, but they are generally the more unpretentious structures where the work done is purely voluntary, and which are in themselves a tribute to the success of voluntaryism. But these are exceptions, and the churches for whose incumbents the parochial rate is levied are, I believe, not of them. But the fact is this—the poor will not attend worship in fine and costly edifices, from which they hold aloof, whereas they will gladly attend Gospel services in humble buildings more suited to their feelings, and where they are not preached at but ministered to. And one reason why Dissenters have abandoned large chapels in the heart of the town is just the experience they have had of this fact. The poor people would not attend their large buildings, so when they became useless from this cause they built others elsewhere for those of their congregations who had removed, and planted mission-rooms in their old districts for the poor who flocked to them. For every old chapel so given up it may safely be said several mission-rooms have been established, in which, without the aid of tall spire or imposing *façade*, the good work has been carried on unnoticed.

On the other hand, the costly edifices of the Establishment are still maintained at the ratepayers' expense, though they may have become practically useless by being deserted. In the case of Ireland such facts as this last were one of the causes that led to disestablishment; and in our large towns such facts ought to lead to local disestablishment—in the case, at all events, of churches maintained at the cost of the parish, and which show no equivalent for the outlay upon them.

The facts hinted at by the *Nonconformist*—viz., that during the last few years facilities for Divine worship have multiplied in greater ratio than the increase of

population; and that, while voluntaryism in the Church of England has supplied many of these facilities, Dissent has provided the greater part—show that voluntaryism is elastic, and has within it capabilities for meeting the increasing demands made upon it.

If, then, all the facts of the case be taken into consideration, and the unquestionable disabilities Nonconformists still in many ways suffer are borne in mind, the supporters of the State-Church will not be able to make much capital out of the objection they so assiduously urge against voluntaryism on the score of neglect of the poor. But the objection is simply one touching a mere detail in the machinery of Dissent, and, even were it unanswerable, would not affect my faith nor that of Dissenters in general, in the principle of voluntaryism, the truth of which rests on other and stronger evidence. If there is any power of truth in Christianity at all, it should be equal to the voluntary performance of the tasks laid upon it. The Christianising of the masses is a duty devolving upon Christians, not the State. The latter has miserably failed in attempting it. And now the gigantic nature of the task voluntaryism has set itself to accomplish is just the measure of the failure of the State-Church, plus the obstacles she has thrown in the way of all others who take up the work.

Mr. Quail's statements thus remarkably confirm what were only suggestions on our part. "An Independent" in the same newspaper adds corroborative testimony. He says:—

If anyone will take the trouble to examine the state of the poorer districts of Liverpool, he will find that there have not been any costly erections of late either by the Established Church or Protestant Dissenters. All the costly erections have been by Roman Catholics, which is as strong an argument as could possibly be adduced for the efficacy of voluntaryism. All sects, with the exception of the Established Church, have been trained to feel that the existence of their religious advantages and privileges is a personal matter for which each member of adherent, co-equal with his ability, is responsible. On the other hand, the adherents of the Established Church have been taught to look to the State to provide them with the advantages which so many of their Dissenting brethren deem it a privilege to pay for. Even Christian people require to be trained to give. If this faculty, instead of being stunted and the people consequently pauperised, were fostered and developed in the Establishment, there would be no need to lean on the State for support. The heart of the people would become enlarged and religious life developed and expanded. The lower and more densely populated districts of this town are inhabited almost solely by Roman Catholics, whose contribution to the support of their religion is a noble testimony to their self-denial. I question very much if you will find any of the churches of the Establishment in the lower parts of the town even moderately attended. If this be true, it is a poor example of the efficacy of the Establishment, or the assertion previously made—viz., that the bulk of the poor are Roman Catholics—must be true. The only way that I can account for the absence of Dissenting places of worship in the thickly-populated and more degraded parts of the town is that there is an entire absence of people to fill them. The Roman Catholic places are filled simply because the people are almost without exception of that persuasion.

In my opinion there is no lack of religious opportunity and advantage in the lower parts of the town, and no sparing of religious energy and fervour, and the only way of accounting for the degraded state of the people is because the religion of the mass is false in its basis and degrading in its effects. The gloom and spiritual destitution of Roman Catholicism is almost the same in England as in Italy. If it is not quite so bad here, it is because of the surrounding Gospel blaze of Protestantism. You will naturally ask why the Dissenters do not remain and leaven the mass by their purer doctrine. The answer is that all Protestants find it far easier to convert a Hottentot than a Roman Catholic.

SIR WILFRID LAWSON ON "THE BULWARK OF PROTESTANTISM."

At a great meeting of Liberals at Carlisle on the 16th, Mr. Robert Ferguson, one of the Liberal candidates, referred to the Establishment question in the following terms:—

But here I must make a straightforward explanation. I do not hold that those principles which applied to the disestablishment of the Church in Ireland apply to the Church in England. In an abstract sense I do hold to the opinion that the State should be independent of religion—(Hear, hear); and if I had the thing to do myself from the first I should make it so; but still, finding things as I do, finding the Church of England established in so many places, fulfilling so many duties throughout the country—and I do not see how they could be equally fulfilled otherwise—I do not feel myself justified in voting for its disestablishment. I have thought it right to make you this plain explanation because I have no wish even for the honour of representing you in Parliament that there should be any mistake about the opinions which I hold.

Sir Wilfrid Lawson, who followed, spoke as follows:—

One word about my hon. friend Mr. Ferguson. I liked to hear the bold manly way in which he declared his opinions; and I am stating mine equally boldly. (Hear, hear.) He seemed afraid that if the State-Church were done away with religious truths would not be spread abroad as they are now. We are not far from Scotland, and we can remember what took place in Scotland five-and-twenty years ago. A large party for conscience' sake gave up State pay and State privileges, and many devoted and earnest men went forth upon the mountains, the hillsides, and moors of Scotland and planted the banner of their faith. The people rallied to them, and that church has produced results on which the civilised world looks with admiration and amazement. (Cheers.) Are they able in Scotland better than we are to declare truth and propagate religious views without being paid for it by the money of other people? We are told it is a bulwark against Popery. Are our Roman Catholic fellow-subjects not as good citizens as we are? Is the State money to be employed to convert my friend Mr. Howard? (Cheers.) Can you make him a better citizen than he is now? (Cheers.) I trow not. If you were to mention a name which recalls honour, courage, courtesy, and all the qualities of a fine old English gentleman, that name would be the name of my hon. friend Mr. Howard, of Corby. (Loud cheers.) But I have a very good witness to prove that the Established Church is no bulwark against Popery. Our good friend the dean preached a sermon the Sunday before last. (Laughter.) I do like the dean's sermons; he hits out from the shoulder, and I always like a man who does that—(laughter)—and what does the dean say about the State-Church being the bulwark against Popery? He says that 500 clergy of the Church of England have gone over to Rome; but that is not the worst of it: there are 500 worse who are staying in it. (Laughter.) They go over to Rome, the dean says, by twos and threes and fours, and people think nothing about it. Now, I don't think there are much more than two or three ministers of any other sect in the country who have gone over to Rome; yet we are told the Established Church is a bulwark against Popery! Wonders will never cease. (Cheers and laughter.) Mr. Ferguson is glad the Liberals stopped this sort of thing in Ireland, but I say there is greater reason to stop it in England. In Ireland the divergence of opinion is very great between the Roman Catholics and the Protestants on the spiritual doctrines they differ about; but here the difference between the Church of England and the Dissenters is very trifling. (Hear, hear.) I believe that in the most important doctrines of their creed they coincide very nearly, and that is what makes it more aggravating that for such trifling differences public money should be spent on one sect and not on another. (Cheers.) In 1868 you remember how the clergy went forth to denounce the abolition of the Irish Church Establishment, and said the principle was the same in England. Well, their prophecy will come true—the sooner the better—and I will help them to fulfil it. (Cheers.) The reason why I object to the union of Church and State is this: because it sins against the most vital of all principles—against the principle of religious equality, and it is a premium upon hypocrisy and a barrier to the spread of truth. (Hear, hear.)

ROMISH TEACHING IN THE CHURCH OF ENGLAND.

The reply of the Archbishops of Canterbury and York to the memorial, with 60,200 signatures, against Romish teaching in the Church of England, presented to them at Lambeth Palace on the 5th of May, 1873, by the Church Association, has just been published. It is as follows:—

Lambeth Palace, June 16, 1873.

Dear Sir,—We have carefully considered the memorial which you presented to us at Lambeth early in last month, and to which upwards of 60,000 signatures were appended. When we had the honour of receiving you, and the deputation over which you presided, we promised to take an opportunity of forwarding to you, in writing, a more careful answer than could conveniently be given in a conversational form at our interview. We have been prevented by our many and pressing public duties, and by absence from London, from meeting together to fulfil this promise till now. There can be no doubt that the danger you apprehend of a considerable minority both of clergy and laity among us desiring to subvert the principles of the Reformation is real; and it is not unnatural that you should appeal to us for counsel and support. Since we had the honour of receiving your deputation our attention has been directed to a petition presented by upwards of 400 clergymen to the Convocation of the Province of Canterbury in favour of what they designate as sacramental confession. We believe that through the system of the confessional great evil has been wrought in the Church of Rome, and that our reformers acted wisely in allowing it no place in our Reformed Church, and we take this opportunity of expressing our entire disapproval of any such innovation, and our firm determination to do all in our power to discourage it. We feel justified in appealing to all reasonable men to consider whether the very existence of our national institutions for the maintenance of religion is not imperilled by the evils of which you complain. In your memorial you ask us, first, whether we are ready "to exercise all the authority vested in us for the entire suppression of ceremonies and practices adjudged to be illegal; and in the event of that authority proving insufficient, to afford all other needful facilities for the due enforcement of the law." We answer that we can have no doubt that it is our bounden duty to use our best endeavours to see that the law is obeyed, and to afford all needful facilities for its enforcement, when we are duly called upon so to do. Secondly, you appeal to us "to take especial care" to guard against such "architectural arrangements and ornaments in our churches as may facilitate the introduction of superstitious practices and erroneous doctrines." We answer that in the administration of our dioceses we have ever been watchful on this point. Thirdly, you ask us, in the admission of candidates for holy orders, and in other ways, to be careful lest persons be entrusted with the ministerial office who teach doctrine subversive of those "truths to which our Protestant Church, as keeper and witness of Holy Writ, has ever borne its faithful testimony." We answer that we consider ourselves bound to this duty by our consecration vows. While, however, we return these answers, we desire that there shall be no misapprehension as to our meaning, and we wish to state to you that we do not consider it to be the duty of the bishops to undertake judicial proceedings upon every complaint of a violation of the rubrics, or upon every charge of unsound doctrine that may be laid before them. Obviously it cannot be desirable that the Church should be harassed by the bishops being dragged into an unlimited number of judicial investigations founded upon charges and counter-charges made by contending theological parties against their opponents, on the ground of alleged excess or defect in conforming to the ritual and preaching the doctrine of the Church. Episcopal government exists among us, charged with the grave responsibility of seeing that the undoubted law of the Church is observed, and, at the same time, of saving the Church, by the exercise of a wise discretion, from being plunged into endless unseemly contests. It will be generally admitted by Churchmen that a prosecution respecting doctrine or ritual is in itself an evil, even where it is necessary; and the bishops are bound in each case to consider the whole of the circumstances before they resort to their courts to procure obedience to the law. With regard to the particular matters of ceremonial and doctrine to which you direct our attention, we wish we saw a readiness everywhere manifested on the part of the laity to use all the legitimate authority which is vested in them, through the election of churchwardens, and all their personal influence, to check the growth of Romanising tendencies. The laity in many parishes possess a power, more effectual than any dread of prosecution, of preventing improper changes in ritual and extravagance in doctrine; and we must add that they occasionally show a great reluctance to use their power. Sometimes the churchwardens and the laity generally who frequent such churches as you allude to connive at or openly support the illegal practices of which you complain; sometimes, when disapproving of these practices, the parishioners still wish to throw all responsibility of opposition on others, appearing to think that they have done enough when they have manifested their discontent, and shrinking from all further action. You will, we think, agree with us, that the desire of the bishops to maintain the purity of the Church must be greatly impeded where they cannot reckon upon the hearty and effectual co-operation of those laymen whose interests are most intimately involved in the cases brought before them. The bishops, we feel sure, will never be found wanting in the desire to act with the attached laity of our Church in maintaining the real principles of the Reformation. We cannot conclude without expressing to you our conviction that however much may be effected by the legitimate exercise of authority, still, in a Protestant Church like ours, it is far more by kindly personal influence in our several families and neighbourhoods, by sound arguments, and appeals to the loyalty of those who are in danger of falling into error, rather than by judicial acts of authoritative interference, that the tendencies of which you justly complain can be met. We live in an age when all opinions and beliefs are keenly criticised, and when there is less inclination than there ever was before to respect authority in matters of opinion. In every State, in every religious community, almost in every family, the effects of this unsettled condition may be traced. The evils of this kind which meet us on every side are by no means restricted to such as your petition has brought prominently before us. It is an open question whether the tendencies to superstition or to infidelity, or those old tendencies of unregenerate human nature to a dull and heartless indifference, which, more than either superstition or unbelief, leave the heart open to the assaults of immorality, are most to be deprecated. But we rejoice to trace many hopeful signs in the Church of which we are ministers, and to note an increase of religious life in the whole nation. We are not surprised that among ourselves, as in the other religious bodies, zeal should in many instances be indiscreet, and the doctrines and customs of pure Christianity be liable to be forgotten amid the din of controversy; but we think we had good reason to be hopeful for the future, from the remembrance of the history of the past, and knowing how public opinion in Churches, as in States, ebbs and flows, and how God directs all for the accomplishment of His holy purposes, we assure you that, in the midst of many difficulties, we look forward hopefully both for our own Church and all other Christian communions, knowing that God, if we faithfully serve Him, is ready to defend His truth against superstition, against infidelity, and against worldliness.

We remain, dear Sir, your faithful servants,

A. C CANTUAR.
W. EBOR.

Thomas R. Andrews, Esq., 14, Buckingham-street, Strand.

THE UNITARIANS OF LANCASHIRE AND DISESTABLISHMENT.

At the annual assembly of Presbyterian and Unitarian ministers of Lancashire and Cheshire, held at Liverpool last week, the Rev. W. Gaskell presiding, the petition grounded its prayer on the injustice of the State supporting by national authority and resources the religious opinions and worship of one section of the community; and on the injury of an Establishment to religious progress. A clause in the petition declared it to be the conviction of the assembly that disestablishment was the only righteous and practical method of removing the injustice and remedying the acknowledged evils of a State Church. Mr. WILLIAMS said he was aware that some thought the way of comprehension, that was the way of the Church of England shutting its eyes and opening its mouth and receiving whatever the fates liked to send it, was a more excellent way of removing the evils of a State Church than disestablishment. It was his firm conviction, however, that this method would be adding injustice to injustice and evil to evil. Comprehension either meant that the creeds and articles of the Church of England should be entirely abolished, so that every form of thought might find a platform provided for it by the State, and be propagated under the name, by the authority, and partly at the cost of the nation; or it meant that the creeds and articles should be so modified as to leave something to which it was fondly thought the great majority of Christians might subscribe without being troubled with any scruples of conscience. In the former case comprehension would be a legalisation of immorality, it would be the creation of a Noah's Ark, and an affirmation by the State that clean and unclean were both alike. It would place the State in the position of proclaiming all the "isms" true, though the only thing common to them would be that they were being well fed all round. That equality was to his mind immoral, but it would be a righteous thing for the State to decree that there should be a fair field and no favour for every opinion to stand on its own intrinsic merits—(Hear, hear),—and to fight its own battle, reliant on its own strength,

resources, and zeal, and the devotion of its adherents. (Cheers.) In the sense of a modification of the Church's articles, comprehension, if it could then be called comprehension, was still exclusiveness, and would leave out several classes of thinkers. The most liberal proposal yet made was that of Dean Stanley, who would admit all to the Church who would subscribe to the Apostles' Creed. But the Apostles' Creed was a hard and fast line which multitudes could not cross. It would exclude a great many Unitarians, all Positivists, and most, if not all, of our leading men of science. The proposal for comprehension in either of these forms was impracticable, because the great bulk of Nonconformists objected to a State Church on principle, and as they held that one State Church was wrong, they held of course that a multiplicity of State Churches would be a multiplicity of wrongs. (Hear, hear.) What was the use of insisting upon comprehension when they utterly and for ever declined to be comprended? There were few men of political sagacity and insight who gave to the Establishment a very long lease of life. (Cheers.)

The Rev. W. BINNS (Birkenhead), in seconding the resolution, said he did not believe in that particular argument of some Nonconformists on this subject, which was founded on an objection to the superior prestige which they supposed the Church of England to gain from her connection with the State. He did not believe that the Church of England was superior to other Churches in prestige, and he did not find many clergymen of that Church who presumed on any such fancied superiority. He supported the motion on the ground that an established and endowed Church really implied suspicion that religion was not strong enough or divine enough to take care of itself—a suspicion which he epudiated with all his heart—that it prevented the manifestation of healthful varieties of opinion by unfairly handicapping one system of theological interpretation, and that it also retarded the general progress and development of the human mind in all theological subjects by stereotyping one transient form of thought, and thus practically making fundamental changes of religious views almost impossible.

Mr. H. A. BRIGHT (Liverpool), who was understood to move the previous question, subject to any amendment afterwards proposed which he might be able to accept, said he thought disestablishment was looked at too much from the standpoint of Nonconformists. He trusted that in considering the question in that assembly, they might extend the area of their sympathies, and think not only for themselves and Dissenters generally, but for the best interests of the whole country and religious liberty therein. He believed the result of disestablishing the Church of England would be to impose upon the majority of the people of this country, a stricter creed, and a more absolute priesthood. He believed at this moment, that the Church of England was the most liberal of all the orthodox Churches perhaps in the world. No test was required from the laymen who entered the Church of England, except subscription to the Apostles' Creed. If the Church of England were disestablished, they would experience what had happened in the disestablished Church of Ireland, and what had been recognised by Mr. Gladstone, a lessening of freedom of doctrine. He asked if the Established Church in Scotland was not more liberal than the Free Church of that country, and whether liberality of opinion did not culminate in the Established Church of Geneva, while the intolerant section of Swiss Churches was composed of those Churches that were free. Believing this, and seeing that the cry for disestablishment did not come from the Broad Church, with whom they were in terms of sympathy, but came from the High section of the Church of England, he looked upon it with very great suspicion.

The Rev. C. WICKSTEED (Haford, North Whles) moved as an amendment:

That while opinion on the subject of disestablishment and disendowment is divided, both in this assembly and in the religious bodies whom it represents, it is undesirable to commit the members of the assembly to a petition to Parliament on the subject.

The Rev. H. GREEN (Knutsford) seconded the amendment, to which Mr. Bright also gave his assent.

The Rev. S. A STEINTHAL (Manchester), while he could not vote for a resolution in favour of a long petition with the arguments of which the assembly could be but imperfectly acquainted, said he did not think he or any other individual in the assembly would be committed by the resolution of the majority to any other action than that which they had previously taken on the disestablishment question. He thought, however, that they had come to a point when it was wise to look into the question of the relations of the Church to the State. The ideal which many of them still cherished as the brightest form of religious organisation, of a Church as broad as the nation, in which all could join on one common platform of religious worship, and where, with differences such as would always exist among them of intellectual opinion, there should be identity of sympathy and reverence for all that was holy, pure, and good, was a dream becoming fainter and fainter in its possibilities of realisation. It was, therefore, time to consider how they could fit themselves to circumstances; and a discussion on the subject before them might help them to arrive at some wiser conclusion than they otherwise might have reached. If it was proposed that the national property, which was at present entrusted to the use of one of the State Churches, was to be taken back again into the hands of the State, to be used for the general welfare of the whole community, without regard to doctrinal differences and opinions, and if a plan could be devised of doing that which should not leave the Church of England, as it was called, in a position similar to which the Church of Ireland was now placed, of exercising a wider control over greater means than it before possessed, without being itself under any control, he should feel bound to vote for such a wise plan of disestablishment and disendowment. But if the proposal for the disestablishment of the Church simply meant that they should hand over to the Established Church, free from State control, the sacred charge of those parish churches and great ecclesiastical edifices, which were their property as much as that of the Church of England, and in which they took an equal interest, he should not be prepared for such disestablishment and disendowment.

Colonel TRIMBLE suggested that a general resolution would meet the views of the conference better than a petition.

The Rev. S. F. WILLIAMS said be would withdraw his original form of petition and move that it should be in the following form:—

That, in the opinion of your petitioners, it is desirable that the churches in England and Scotland should be disestablished and disendowed, and they therefore pray your honourable House to take steps for this purpose.

On a division the amendment of of Mr. Wicksteed was negatived by 59 votes against 26; and the motion was subsequently passed by a large majority.

RELIGIOUS FREEDOM IN FRANCE.

Religious questions in France (says a Versailles telegram to the *Daily News*) are daily becoming more serious. In Lyons the prefect has drawn up some new regulations for the purpose of throwing obstacles in the way of the so-called civil burials—that is, burials without the attendance of priests. They are to be subjected to certain humiliating conditions. Another illustration of the same subject is supplied by an incident which occurred the other morning. M. Brousse, a member of the Assembly, was buried, according to the desire expressed in his will, without any religious ceremonies. Whereupon the vice-president and two secretaries of the House refused to go to the cemetery, and a detachment of troops was ordered not to accompany the body when it left the house of the deceased. This incident has caused great excitement. M. Le Royer, the member for Lyons, has announced that he will put a question to the Government on the subject next Tuesday.

The Paris correspondent of the *Daily Review* mentions a serious circumstance in connection with the new state of things:—"Two pastors connected with the Evangelical Society, who preach in twenty-nine different places to thousands of Roman Catholics, were arraigned before the court for the crime of non-authorised meetings. They had petitioned for authorisation, they had even the permission of the prefect. Nevertheless, they were condemned to pay a fine, and if they preach again in one of these places they will be condemned to prison. Dr. de Pressensé, who is one of the most conspicuous members of the National Assembly, and also a member of the Evangelical Society, went to Auxerre, in Burgundy, to plead their cause. He did it with great power, and the fine was made as low as possible; but the principle involved in the judgment is that no religious service held without the permission of the Council of State is lawful. I speak, of course, of the religious services not connected with the State Church. The Council of State, which the majority of the House has composed of thorough Jesuits, has not yet granted a single permission. In that way the liberty of worship is thoroughly confiscated. Thereupon Dr. de Pressensé, along with five other members of the Assembly, made a proposal for abolishing that law which is the total suppression of religious liberty. That proposal is to be discussed by a committee before it may be allowed to come before the House; but we hear that the committee, which numbers thirteen clericals out of fifteen, is decided to hush up the proposal in such a way that it must be dropped without discussion."

The *Broad Churchman* has ceased to be issued, after an existence of about three months.

MR. MIALL'S speech on the disestablishment of the English and Scottish Churches has been reprinted in pamphlet form by the Liberation Society.

THE ENDOWED SCHOOLS COMMISSION.—The *Times* understands that the select committee which has for some weeks past been sitting on the Endowed Schools Act, 1869, has, in its report, recommended the continuance of the Endowed Schools Commission for three years. It also recommends that power should be given to the Privy Council to extend this period by one or two years in the event of such a step being considered desirable.

ETHERLEY, DURHAM.—The Rev. J. H. Gordon lectured in the open air here, on Monday evening last, to a large and deeply interested audience. "The Establishment State-paid" was the subject treated by the lecturer, and his remarks elicited the heartiest responses.

TOWLAW, DURHAM.—On the following evening, Mr. Gordon lectured in the open air, to a still better audience, taking for his subject "the essentially popular character of the Liberation movement." At the close, a spontaneous vote of confidence in the aims of the Liberation Society was carried amidst cheering, and, as at Etherley, numbers of men came forward with shillings and sixpences towards the funds. Our correspondent adds:—"It was a cheering sight."

MR. MIALL'S RECENT MOTION.—In a conference of ministers of the three counties of Carmarthen, Cardigan, and Pembroke, held at Cydweli, Carmarthenshire, June 4, 1873, it was unanimouly resolved:—"That the thanks of this meeting be given to E. Miall, Esq., M.P., for the able manner in which he moved his resolution on disestablishment and disendowment; and they earnestly request him to continue his efforts and promise him their support until his bill is passed into law.—Signed by EVAN LEWIS, Chairman."

CHRISTIANITY IN BENGAL.—The census shows that the progress of Christianity in Bengal has been by no means so unsatisfactory as is generally assumed. The total Christian population in Lower Bengal alone is now ascertained to be 93,098. Of these more than 70,000 are Asiatics; 50,000 are natives of Bengal; a little over 20,000 are persons of mixed blood born in the country; and 22,000 are Europeans or non-Asiatics. A native or seminative church of 70,000 members does not seem a very inadequate result of seventy years of missionary enterprise in a single governorship.—*Correspondent of the Pall Mall Gazette.*

ST. ALBAN'S DAY.—There was a great ceremonial display at St. Alban's, Holborn, on Thursday (St. Alban's Day), on the occasion of the laying of the foundation-stone of new schools. The *Hour's* report of the proceedings speaks of the profusion of flowers in the church, and adds:—"On and around the altar were placed nearly 200 of the purest wax tapers of gigantic proportions, and immediately above the altar stood a silver crucifix. The vestments were such as might bear comparison with the world-renowned Shah's habiliments, for they were composed of cloth of gold studded with precious stones." The Rev. Berdmore Compton was the preacher of the day.

THE CONFESSIONAL IN THE CHURCH OF ENGLAND.—It is announced that a meeting of Churchmen loyal to the principles of the Reformation, will be held at Exeter Hall on Monday evening next, to protest against the introduction of the practice of the confessional and other Romish observances into the Church of England. The Earl of Shaftesbury, K.G., will preside, and will be supported by Sir Thomas Chambers, Q.C., M.P., Mr. C. N. Newdegate, M.P., Mr. T. R. Andrews, Mr. F. A. Bevan, Mr. James Inskip, the Rev. C. D. Marston, M.A, and the Rev. Joseph Bardsley, M.A. We have been asked to state that the list of names of the petitioners to Convocation for the appointment of licensed confessors in the Church of England, collated with the Roll of the Confraternity of the Blessed Sacrament, has been reprinted from the *Rock* as a pamphlet, price one penny.

THE LORD CHANCELLOR AT ALTON.—The Lord Chancellor, in laying the foundation-stone of a new church at Alton, Hants, on Wednesday, said, that the outward fabric of a church should be as good and as beautiful as it was possible to make it—not for the sake of such outer beauty, but for the sake of the symbol represented in the work they were seeking to accomplish by the erection of such a building. He hoped the teaching there would fortify the taught against those seducing influences always common in the world. Speaking subsequently at luncheon, his lordship said that, in spite of changes going on, and influences which, if allowed to have their way, would have very mischievous consequences, he had great faith in the prevalence in this country of sound feeling and right intention. All his experience in every class of society had led him to form an opinion adverse to those who despaired of the country, and believed that it was descending in the scale of civilisation. He bore testimony to the continual progress of an earnest and zealous spirit among the clergy, and reminded the laity that they too had a duty to perform by giving encouragement and sympathy. Disestablishment, disendowment, revolution, or anything else, might be talked of, but their duty was to go on more zealously and more earnestly in supporting existing churches, in building and endowing others where wanted, and in promoting religious education in schools.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH.—This association, the largest and most extensive missionary society in existence, under the "especial patronage" of His Holiness Pius IX. and the whole of the Roman Catholic Episcopate throughout the world, has just issued to its members a summary of its receipts in subscriptions during the past year. In consequence, chiefly, as it would appear, of the blessing bestowed on it by the Holy Father on the occasion of the 50th anniversary of its foundation, its income has shown an increase of nearly 582,000f. upon the income of the previous year, having now reached the large sum of 5,602,645f., equivalent to 224,106*l.* Out of this amount, 3,660,000f., or considerably more than half, was contributed by France; Germany and Belgium each sent, as nearly as possible, 350,000f.; Italy, 346,000f.; the British Isles, 138,000f. (the larger part coming from Ireland); Russia and Poland sent a little over 1,000f.; Spain, 31,000f.; the Levant, 52,000f.; Portugal, 42,000f.; Alsace and Lorraine (in spite of the late war), 189,00f.; Switzerland, 54,000f. The total is swelled by 12,860f. contributed from Asia, 28,000f. from Africa, 201,000f. from North America, 63,000f. from South America, and 5,764f. from the different dioceses of Oceania. The great power, and, indeed, the vast income, of the Society for the Propagation of the Faith arise from the aggregate of very small but regular contributions, the subscription being 2s. 2d.

per annum. "One subscriber in every ten acts as a collector, paying over the amount received by him to a superior member, who has ten such collections, or in other words, a hundred such subscriptions, to receive." Two separate councils, the one established at Lyons, the other at Paris, distribute these sums among the various missions in all quarters of the globe. It may be added that the head or president of the association here in England is Lord Petre, assisted by a council, which includes the Duke of Norfolk, Lord Clifford, and other leading Roman Catholic laymen and clergymen. The success and influence of this society may teach us, at all events, two useful lessons, not to despise "the day of small things," and that "union is strength."—*Times.*

THE FREE AND ESTABLISHED CHURCHES OF SCOTLAND.—MR. GLADSTONE AS A WITNESS.—In the report of Mr. Gladstone's speech in the Scotch Church patronage discussion, published by some of the papers in Scotland, there are several rather important points which did not appear in the *Times* report. The most significant of these is what the Prime Minister said regarding the state of the Scotch Highland parishes. The Free Church is able to claim the Highland parishes. The churches of the Establishment present in very many cases a miserable array of empty pews. Mr. Gladstone referred to the county of Ross in particular, which was so entirely given over to Free-Churchism, that a single church in Dingwall might contain all the Establishment congregations of the county. From his own experience he was able to confirm the accuracy of such statement; as in the parish in which he spent his last year's vacation, the minister preached "to two members and visitors of a southern Scotch family, to two or three members of his own family, and to a single accidental farmer, with, I think, his sister or his wife, recently imported into the parish." The Free Church, on the other hand, not far off, was crowded. There can be little doubt that the three northern counties of Sutherland, Inverness, and Ross are fairly enough represented by Mr. Gladstone's statement. —*Pall Mall Gazette.*

THE NEW EDUCATION ACT IN VICTORIA.—The Melbourne correspondent of the *Weekly Review* says that the new Education Act passed by the legislature of that country is growing in popularity:—The great bulk of denominational schools have come under the provisions of the act for the current year, and that means for altogether; for no teacher will be mad enough to begin again charging fees after having once given the public a year's trial of free education. Even now a considerable number of congregations are either leasing or selling their school property to the State, and thereby at once ridding themselves of much responsibility, and adding considerably to their finances. Even the teachers are beginning to look more favourably on their position. The bill contemplates reducing the disproportionately large incomes of some of the city teachers, and increasing to some extent those of teachers situated in the country in sparsely populated districts. So far well. But as such incomes are to be made up not only by a salary, but also, and to a considerable extent, by the results obtained at the inspectors' examinations, the teachers feared that, flooded as they are by children almost totally ignorant, and far exceeding the ages prescribed for the several classes, their results for a year or two would be *nil*, or next to it. On this point, however, the Minister of Education has set their fears at rest by instructing the district inspectors to make every allowance where the teacher had done his duty faithfully. Many, therefore, will find even their salaries increased—whilst paid by the State they are freed at once from the irksome duty of collecting fees, and from any possibility of irregularity or arrears. In the performance of their duties they are also left more independent, for the boards of advice that now take the place of local committees have no power of interference except in the case of gross misconduct; whilst, on the other hand, as servants of the State they become after fifteen years' duty entitled to a retiring allowance on a similar scale to that in the civil service. With respect to the permission to others than the teachers to give religious instruction after school hours but little can be done. In towns, or where only one school is in the district, ministers and others may do something; but in the country, where there are often two or three, and widely apart, it is impossible. We must look to our home and Sunday-school training to secure for our youths the benefits of religious instruction.

Religious and Denominational News.

TURKISH MISSIONS AID SOCIETY.

A breakfast meeting in connection with this society was held at the Young Men's Christian Association rooms, Aldersgate-street, yesterday morning, chiefly to aid the movement for establishing a Christian college at Aintab, in Central Turkey. Mr. R. N. Fowler, M.P., occupied the chair, and amongst others present besides the speakers were Lieut.-Col. Lawford, Col. Sandwith, C.B., Dr. Crawford, the Rev. Mr. Gulick, and over fifty influential ladies and gentlemen. The chairman said they were met together for the purpose of hearing from Mr. Trowbridge and other friends statements respecting the work in which they were engaged in Central Turkey, which at one time might have been supposed to be a very hopeless field of labour, seeing that they had to contend against the influence of Mahomedanism and the influence of corrupt churches, which were Christian only in name. But the American missionaries had entered into that field, and met with much success already. The late Henry Venn, at a meeting at Mr. Buxton's, once spoke very favourably of this mission as likely to aid in the regeneration of Turkey, and the credit must rest with their American brethren who had gone on labouring in that sphere. Every one who had been in the East must have been struck with the way in which they had influenced the people. It was a great privilege to assist Mr. Trowbridge, who had been labouring there for some years, and they all wished him God speed in his labours, and when he returned he would carry with him the prayers of God's people that his work might be successful.

The Rev. T. C. Trowbridge then made a brief statement chiefly respecting the work of education in Turkey, the basis of which was the common day-schools, where the children were instructed in reading and writing. There were many villages in which only four or five persons could read at all, therefore they were obliged to begin at the beginning. These schools were not all supported by the missionaries, but chiefly so. They had established 222 common schools, containing 6,391 scholars, and besides these they had four theological schools, where sixty-eight young men were being trained as teachers and missionaries, and seven boarding schools, where 215 girls were being educated. They had also two colleges, one at Beyrout, the building of which cost 120,000*l.*, where they had ninety students, and Robert College at Constantinople, which cost 40,000*l.*, where 225 young men of all nationalities were in training. The receipts from the latter for tuition and board were over 7,000*l.* per annum, showing how eager the people were to gain education. They now proposed to establish a third college at Aintab. There were twenty-five evangelical churches, with 10,000 Christians in the Central Turkish Mission, and they much needed this college to train up young men for their service. There was not in the whole of Turkey an institution where the young men could receive the higher education, and it was therefore very desirable that they should establish such an institution where they could be trained not only for missionary but for other professions. The people there have taken up the subject themselves, and the college would differ from the others in being a native college. He had received a letter from the second pastor at Aintab, informing him that 800*l.* out of 1,800*l.* promised had been already paid, and that the preparatory work had been begun with twelve young men, and that they had secured a most eligible site of twenty-five acres for the college. He had already received 3,000*l.* in this country, and he was leaving early in July for America, where he hoped to raise 15,000*l.* more. In reply to a question, Mr. T. stated that the college would be entirely Christian, and be under the control of a board of Christian men. There would be a medical department in the college, as medical men were much needed, and they looked forward to it as the right hand of their mission in Turkey.

Mr. J. Bevan Braithwaite said he was quite sure that the object proposed deserved the cordial support of all Christians in this country, and in the United States. He had visited Robert College last autumn, and seen the 200 young men of twelve or thirteen different nationalities all united to learn that which must be the groundwork of a useful life, the instruction in sound Christian principles. While [other things separated, it was the glory of Christianity to gather and weld together various people in one compact mass, for the service of their common Lord and Master. He had had the opportunity of hearing from the late Dr. Pratt some most interesting particulars of his labours in the neighbourhood of Aintab, and one feature that struck him was the way in which Christianity had taken hold of the people, and churches been gathered out from them, and with the considerable number of native pastors who evidenced their faith in Christianity. There were many objects which claimed their deepest sympathies, but there were two considerations which invited them to attend to the claims of that mission. First, that those lands were the cradle of Christianity, and secondly, that they had the opportunity of uniting with their American brethren in the work. Their weapons were not carnal, but by the blessing of God they would be mighty to the pulling down of the strongholds of sin and Satan.

Dr. Tomkins, in the absence of the Rev. Henry Jones, the secretary of the Turkish Missions Aid Society, said that Mr. Trowbridge had not come amongst them unsolicited, as they felt that his aid would materially assist their objects. They were carrying the light of the Gospel to a land which was partly Christian, where there were a number of Armenian churches, but in such a condition that they needed their efforts to revive them. And that enterprise was also a bond of union with their American brethren. They were doing their work quietly and unostentatiously, in the spirit of the patriarch Abraham when he went out from Ur of the Chaldees, and that little meeting might perhaps have more real influence for good than the ostentatious show with which the Eastern potentate was now being greeted. The committee of the society had not been able to assist the movement as much as they desired, for they had a large number of claims already, and their income was but 3,000*l.* They desired to raise it to 5,000*l.*

Mr. Trowbridge came to them after eighteen years of labour in Turkey, and he hoped that all present would assist him to the best of their ability. He moved the following resolution:—

That in the opinion of this meeting the time has fully come for founding a Christian college and medical school at Aintab, in Central Turkey, as proposed by the Evangelical native churches of that part of Turkey and the American Board of Commissioners for Foreign Missions.

Dr. Lindley, who was for thirty-nine years an American missionary in South Africa, seconded the resolution, and gave some very interesting particulars of missionary life, and especially showed the evils from which the natives suffer for want of proper medical treatment, and heartily commended the proposed object as the crown of their labours.

Mr. M. Minasian, of Constantinople, moved the following resolution:—

That this meeting heartily approves of the attempt to establish a college in the interior of Turkey, and commends the effort to the support and liberality of the friends of Christian education throughout the United Kingdom.

He expressed his opinion that they were too late in trying to create a public opinion in favour of education in the East, for those nations were already crying out for it themselves. He was an Armenian by birth, an American by choice, and an Englishman by residence, and he spoke on behalf of all those nations in support of the object proposed, for they could only retain their hold on the people by giving them higher education. If they did not do it, the Roman Catholics and the Armenians would. When he heard that Mr. Trowbridge was trying to establish that college, he sent word for him to come over here, for he felt deep interest in the movement, and wished him all success in it.

Mr. S. Gurney and the Rev. Mr. Bunsen also expressed their great interest in the work, and, having done so, left with the chairman to attend a deputation to the Shah of Persia. Colonel Sandwith then took the chair, and called upon the Rev. Mr. Walsh, who seconded the resolution, and gave some particulars of his visit to the mission in Syria and at Beyrout. His desire was that they might work hand-in-hand together; and he looked forward to the time when they should see the great Christian Church cover the length and breadth of the land. In proportion as they sent out native preachers they would accomplish the work of Christianising the national Church of Syria and uprooting the upas tree which had shadowed that land.

The Rev. W. Tyler, of Mile-end, said Mr. Trowbridge had fully enlisted their sympathies in his work, and he thought the whole Christian Church were under deep obligations to the American missionaries engaged in it. He believed the thirst for secular knowledge which had been spoken of would lead the way to the reception of the Gospel.

Colonel Lawford moved a vote of thanks to the committee of the Young Men's Christian Association for the use of their rooms. That association embraced all sections of the Christian Church, and so did the Turkish Missions Aid Society which was striving to help the Christian work in the East without respect to name or party. Bishop Gobat, of Jerusalem, had received 1,500*l.* from them, and they had also helped Miss Whately in her work, and twenty-three others. With regard to the college at Aintab, they held it to be a *bonâ fide* Christian college, and they wished it God speed. Let them endow it liberally, and thereby show their fellowship with them, and that it might be an Anglo-American college. The society must commend itself to all, as it was founded on the broad principle of Christian love and followship. After a few remarks from Colonel Sandwith, the meeting, which had been well sustained for nearly three hours, was closed by the benediction, pronounced by Dr. Lindley.

A circular commending the proposed object to all interested in the progress of Evangelical Christianity in the East, and bearing the signatures of A. Kinnaird, S. Morley, Donald Matheson, Wm. McArthur, and Hugh McCulloch, was circulated at the meeting.

THE CHRISTIAN COMMUNITY.

The 101st anniversary of this society was held on Monday evening at the Wesleyan Centenary Hall, Bishopsgate-street. A large number of the workers and their friends partook of tea in the large hall, where the meeting was afterwards held. Mr. Robert Baxter occupied the chair. A hymn having been sung, an abstract of the report was read by the secretary, Mr. J. Atkinson, which stated that the society now consisted of 134 members. The total number of services held during the past year had been 9,641. Number of addresses delivered, 10,547. The hearers were estimated at 320,877. Number of tracts and periodicals distributed, 119,967. The ground occupied consisted of six workhouses, in which 131 halls and wards were visited, containing about 5,000 inmates; 40 lodging-houses of the lowest class, with 2,000 lodgers; 14 open-air stations, where 393 services had been held, and where over 50,000 street-loungers and strollers had listened to the simple Gospel; 1 female refuge, where three services were held every week; and 5 mission-halls and rooms, where, in addition to ordinary religious services on Sundays and week evenings, mothers' meetings, Bible-classes, bands of hope, temperance meetings, singing-classes, ragged, Sabbath, day, and evening schools are conducted, tract society, free tea-meetings, workhouse treats, &c. The receipts had been 425*l.*, and the expenditure 459*l.* 17*s.* 9*d*, leaving a balance due to the treasurer of 34*l.*

The CHAIRMAN then addressed the meeting, expressing his gratification at meeting with an agency which had been raised up by God to meet the wants of the metropolis, the social state of which much needed such agencies. He would testify from personal experience that there had been a very marked change in the habits and tone of the people during the last twenty years. Where, formerly, they were met with scoffs and jeers, they were now received with attention, tracts were gladly accepted, and individual appeals listened to with readiness. This was evidence that God had blessed their labours, and others might take courage therefrom. The first resolution adopting the report was moved by the Rev. T. PECKSTON, M.A., chaplain of Bethnal-green workhouse, who testified his continued appreciation of the help which he received from the workers belonging to the society in the sick wards of the workhouse, and his agreement with the chairman in thinking that a great improvement had taken place amongst the population of London during the last twenty years, which he attributed to Bible-readings and the labours of such workers. The Rev. Mr. TABRAHAM seconded the resolution, which was carried unanimously.

Mr. FRANK BEVAN moved the following resolution :—

That viewing the success which has attended the labours of the members during the past year, this meeting would render thanks and praise to the Giver of all good for His great mercy in thus owning the efforts of His servants, and would earnestly pray for a still greater blessing on the labours of the coming year.

And in his remarks urged the friends to use their best efforts to erect the Centenary Hall, as they had the site given, and the plans prepared, and now only needed the money.

The Rev. S. BARDSLEY, M.A., rector of Christ Church, Spitalfields, seconded the resolution, which was unanimously carried. A third resolution, thanking the secretaries of the Wesleyan Missionary Society for granting the use of their hall for the meeting, and a vote of thanks to the chairman having been passed, the meeting was brought to a close.

The Rev. George Allen (late of Stockton) has resigned the pastorate of Wesley-place Church, Great Horton, Bradford.

CHESHUNT COLLEGE.—The annual meeting of the friends and supporters of this college will take place to-morrow.

MIDSUMMER SERMON TO YOUNG MEN.—We understand that the Rev. T. H. Handford will conduct the Midsummer service at Bloomsbury Chapel next Sunday morning at seven o'clock.

CALEDONIAN-ROAD CHAPEL.—The Rev. E. Davies, after a ministry of twenty-two years in the above chapel, feeling that the time had come when he should be relieved of the responsibilities of the pastorate, intimated, a few weeks ago, a wish to retire so soon as a suitable successor could be found. Mr. Davies closes his ministry on the last Sunday in June. Mr. Davies, not wishing for another pastorate, intends to remain in fellowship with the church over which he has so long presided.

NEW COLLEGE.—The session of New College, St. John's Wood, will close on Friday next. In the evening the annual meeting will be held, the Rev. William Arthur, the well-known Wesleyan minister, presiding and addressing the students. Other gentlemen are expected to address the meeting.

THE DEPUTATION FROM THE LONDON MISSIONARY SOCIETY TO MADAGASCAR.—It has already been announced that the directors of the London Missionary Society have appointed the Rev. Dr. Mullens, their foreign secretary, and the Rev. J. Pillans, of Camberwell, to visit the missionaries and the native churches in Madagascar, to confer with them on many important questions suggested by the great progress of Christianity in that island. We understand that the deputation are likely to leave London on Wednesday, July 2nd, taking the French mail from Marseilles of the 5th of that month, and that it is probable they will be absent from England about twelve or fourteen months. On Sunday next farewell services will be held in the respective places of worship to which the deputation belong—at Union Chapel in the evening (6.30.) in connection with the departure of Dr. Mullens, at which Dr. Allon will preside. Mr. Pillans will preach both morning and evening to the church at Camberwell-green, the pastorate of which he has, we understand, resigned. The directors of the society take a farewell of the members of the deputation at their board meeting next Monday.

FAREWELL OF THE REV. JAMES HARCOURT.—On Tuesday, the 17th, Mr. Harcourt took a farewell of his attached people at the Borough-road Baptist Church, with whom he had been connected for sixteen years. After about 200 of the friends had taken tea together in the chapel, a meeting was held, at which Mr. Harcourt presided. There was a large attendance of Mr. Harcourt's ministerial friends, and former members and officers of the church. In the course of an affectionate address, Mr. Harcourt said that nearly 700 members had been added to the church during his sixteen years' pastorate. They were all acquainted with the cause of his departure (the state of the health of his wife); he was going to a smaller town, a smaller church, a smaller congregation, and a smaller stipend. It grieved him to the heart to leave them. A large number of gentlemen gave addresses, all permeated with kind expressions of regret at losing a valued pastor and friend, of good wishes for the complete restoration to health of his dear partner in life, and of God-speed to his future labours. Mr. G. L. Turney, the respected senior churchwarden of Camberwell, spoke of the high estimation in which he held Mr. Harcourt, and other speakers were Mr. W. Liggins, president of the Young Men's Bible-class; the Rev. R. Berry, York-road, Lambeth; Mr. James Stiff, of the London School Board; Mr. Ebenezer Stiff, the Rev. W. C. Stallybrass, the Rev. Isaac Doxsey, Mr. F. Kent, Common Councilman; Mr. T. Davis, of the Metropolitan Tabernacle; and several other gentlemen, including the Rev. J. Clifford, M.A., LL.B., of Paddington, who presented to Mr. Harcourt a purse of sixty sovereigns as an expression of the kindly feelings of the congregation and friends. A large number of friends intend going to Berkhampstead, the present charge of Mr. Harcourt, on the 8th of July, on the occasion of his recognition services, at which Mr. James Stiff will preside.

Correspondence.

EVANGELISATION OF IRELAND.

To the Editor of the Nonconformist.

SIR,—Having attended, by invitation, the jubilee meetings of the "Scripture Readers' Society for Ireland," lately held in Dublin, it has been suggested that some account of the proceedings on that occasion might be interesting to your readers, and encouraging to the friends of home evangelisation.

The "Scripture Readers' Society for Ireland" was established in 1822, its simple object being to employ "men of humble rank and approved piety to read the Scriptures amongst the poor from house to house," some in the English and others in the Irish language. The society was formed by the Established Church, and the readers were placed under local superintendence. They were prohibited from introducing or reading any book but the Bible; and preaching, "either in houses or elsewhere," was strictly disallowed. The work done under these limitations appears to have been of a very perfunctory character, and the results were not encouraging.

But the jubilee meetings promise to introduce a new era in the history of evangelistic work in Ireland. Impressed with the conviction that a more aggressive system was now required, the committee invited all the readers to Dublin, arranged for morning conferences and evening public meetings in the Metropolitan Hall, so as to know the real state of the country, and consider how the agency might be improved.

The morning meetings were usually presided over by one of the Dublin clergy, who first expounded some doctrinal subject, and then questioned the readers as to their knowledge of it. The conference was then thrown open for mutual conversation, the men being at liberty to ask questions, and the clergy ready to answer them, the last half-hour being spent chiefly in hearing reports of the state of Romanism in the country, and how the readers were received. The faithful, clear, and able expositions by those clergy showed that they are not only thoroughly evangelical, but earnestly desirous to carry the Gospel into every part of the land; and when the readers reported that they had not only now "a great opportunity," but that "open doors are to be found, and attentive hearers in places where the agents could not get access before," there was evidently a strong desire to enter in, and do the work of evangelisation without loss of time.

Having shown at one of the meetings that in England we have an agency which combines the Home Mission pastor, the evangelist, the Scripture-reader, and the colporteur, and having given some account of the work done by the Home Missionary Society by means of this agency during the past year, it was felt that something of the same kind is now wanted for Ireland, and I believe that one of the good effects which will follow from these meetings will be the establishment, at no distant date, of a similar agency to ours in connection with the Free Church of Ireland. Although it did not quite appear that "Popery is crumbling away in the country," while its "strength is waning in the towns," as some of the agents reported, yet it was clear to me that, while, on the one hand, the disestablishment of the Irish Church has greatly weakened the Papal power, on the other the spiritual power of the disestablished Church has itself been quickened, and her zeal for Christian work increased. The case may indeed be put thus :—In the towns, popular election is giving to the churches a new class of ministry, and intensifying the spiritual life of the godly among the laity; but in the country some are now commuting their livings and retiring from their charges, while others are discouraged, and afraid that the Episcopate may become too democratic. From conversation with several of the leading laymen, I found that they had no such fears, and that they are greatly concerned lest delay in carrying out evangelistic work should involve the loss of the "scattered sheep in the wilderness," now left to themselves by the removal of their former shepherds.

As regards religious thought being less free now in the Irish Church than it was before that Church was disestablished, as Mr. Gladstone puts it, all my inquiry and observation lead me to the very opposite conclusion; and I have a very strong conviction that, if the Church were offered her former status and emoluments to-morrow, she would not accept them. There is a sense of freedom and an enjoyment of new life in the Free Church of Ireland for which I was not prepared; and, although it can hardly be expected that she will yet unite with all other Evangelical denominations in carrying forward the work of home evangelisation, let us be thankful that she is now an ally, and that we have a fair field for Christian work. Let us seek to strengthen our own evangelical forces with a view to making them still more aggressive, for there is work enough for us all to do in Ireland. In so far as we have already gone, the Irish Evangelical Society has done good service, and although in some places others are now reaping in joy where some of its agents sowed in tears, we can afford to bid them God-speed, and break up the ground which now lies before us; for the "harvest truly is plenteous, but the labourers are few."

I am, yours faithfully,
J. H. WILSON.

18, South-street, June 18, 1873.

THE RECENT "LONDON CONGREGATIONAL UNION" CONFERENCE.

To the Editor of the Nonconformist.

SIR,—The long and interesting report of the meeting of the London Congregational Uunion impels me to point out a power which exists, but is little used, among London Congregational Churches. We hold, in theory at least, that the preaching of the Gospel should not be confined to stated pastors. We have in our London churches a far larger proportion of members able to preach with power and acceptance than in any other city in England. We have, both in the metropolis itself and in the rural districts surrounding it, an immense field of labour open; and yet those who are at work as lay preachers are comparatively few—very few indeed, compared with the number of such volunteers in the Methodist bodies, or with those engaged in such service in Bristol and other great provincial towns. There are some wealthy suburban churches which are able to support both town and village mission stations, and do so; but these are the exception, not the rule. I have known many men well qualified to conduct mission services, who, too poor to take upon themselves the sole charge of a hall or room, have been shut out from all work but that of a Sunday-school class—men who, in the prayer-meeting and on the platform, have shown that they had both mental and spiritual gifts for a larger sphere of usefulness; men for the most part of the working or lower middle class, who are just fitted for such work. I hope the committee that has just been formed will make some systematic effort to call such men to labour. I do not believe that their inaction arises from unwillingness, but partly because we have not entirely got rid of sacerdotal ideas, and partly because no systematic effort has been made in the direction I have pointed out. Who would not echo the wish expressed by Mr. R. W. Dale at Wolverhampton, in 1869—"I long to see a great army of preachers rising up among the working people themselves—preachers who shall be familiar, as the wealthy cannot be, with their sorrows, their hardships, their pleasures, the passions by which they are stirred, the hopes by which they are animated, their scepticism and their faith, and who shall speak to them in their own tongue of the infinite love of God revealed to man through Jesus Christ our Lord."

I am, Sir, yours faithfully,
HOWARD EVANS.

9, Buckingham-street, Strand.

To the Editor of the Nonconformist.

SIR,—As a delegate present at the so-called "conference" at Finsbury Chapel, on Tuesday evening last, I cannot refrain from expressing my deep disappointment—shared in by all the delegates whose opinion I have had the opportunity of learning—at the character of the proceedings at that meeting.

Called together to consider the spiritual wants of London, and to confer on the best means of supplying them, the delegates had practically *no* opportunity of expressing their opinions upon the important and interesting subject which they had been invited to discuss. We hoped to hear some account of their labours from those actually engaged in the good work; and to receive valuable suggestions with respect to new aggressive action. Instead of this, the papers read by the Revs. E. White, Dr. Kennedy, A. Macmillan, and A. Buzacott, with the few remarks made by Mr. Henry Spicer, jun., took up so much time, that any discussion was almost entirely out of the question. Nor were these papers, *interesting* as they undoubtedly were, exactly the sort of thing that was needed. They were principally taken up with statistics of the various religious bodies in the London postal districts, and the writers devoted but a very small amount of space to the offering of any practical suggestions! This would not have mattered so much, had not the length of time which they occupied prevented our hearing many delegates who were intending to speak, and who could no doubt have given to us much information calculated to encourage and stimulate us in our work! The meeting, in fact, as far as regarded the end which it was intended to answer, was an utter and most disappointing failure. Mr. Hannay's resolution, directing the committee to prepare a report upon the question, to be submitted to the delegates at the annual meeting in November, was carried, only because there seemed no alternative, but the action which it prescribed might as well have been taken without the

calling of any conference at all. That those present were deeply interested in the subject, and anxious to have it fully discussed, was evidenced by the fact that an amendment which was duly moved and seconded to the effect that the meeting should be adjourned for a fortnight or three weeks, would, as it seemed to me, have commanded general support. It was, however, withdrawn at the special request of Dr. Kennedy and Mr. Hannay, the latter of whom said that "the surest way to kill the union was to attempt to hold frequent meetings." I think, Sir, that the surer way still would be to hold two or three "conferences" such as that to which this letter refers! Of course this subject will be but one of the several brought up before the annual assembly, and it will be utterly impossible to discuss it with anything like the fulness which its importance demands. I am deeply in earnest in my desire to see the union do the work which I believe it to be fitted to accomplish, in drawing closer together pastors and congregations, giving us a knowledge of each other's wants, and a sympathy in each other's work, and therefore it is that I deeply regret that our first meeting should have been so bitterly disappointing, and so useless as regards any practical outcome.

I am, Sir, yours truly,
EDWARD C. JUKES.

41, Compton-road, Canonbury, June 23, 1873.

THE AUTUMNAL MEETING OF THE CONGREGATIONAL UNION.

To the Editor of the Nonconformist.

Sir,—The autumnal meeting will this year be held at Ipswich, and I venture, through your columns, to suggest a matter in connection with the public social gatherings on that occasion that I trust will meet with the calm and thoughtful consideration of all those who purpose attending this meeting.

To all Christian men, whether advocates of or sympathisers with total abstinence principles, or not agreeing with them, the present use or abuse of stimulating drinks is exciting deep interest, and all thoughtful men are anxious to do what they can to check its undue growth and influence.

Will the ministers and delegates attending this meeting be willing to agree that, on the tables at the public dinners in Ipswich, water only should be provided, instead of the usual stimulating refreshments?

If those friends who see no impropriety in the use of stimulants being partaken of would be willing so to meet the prejudices (if they might be regarded as such) of their weaker brethren, by agreeing to the adoption of the plan proposed, their consciences would not be injured or compromised in any way, they would not be debarred from partaking of them elsewhere, or at the homes of their entertainers, whilst they would have the satisfaction of knowing that publicly they have shown that in connection with the cause of religion they had abstained from the use of stimulants on such occasions even though they may not regard their use as injurious.

The moral influence of this example and practice will, I think, be very great.

It will be found, on inquiring, that some two years' since the friends at Ipswich in connexion with a Sunday-school conference dinner held there, at which nearly 200 sat down, adopted the plan proposed—on the proposition of those on the committee who were not abstainers—with great success, and without, it was believed, inflicting much self-denial on any one present.

Whilst I might add other reasons in support of the appeal I now make, there are special ones why the friends of truth and temperance should rally round the chairman of the local committee in Ipswich—through whose influence mainly the meetings will be held there—and who, though himself not an abstainer, has by the earnest and manly course he has adopted on the licensing question, as one of the magistrates of the town, excited the deep hatred of the licensed victuallers and their friends, who have done all they could to hold him up to the public contempt and decision.

I could not but notice that at Nottingham last year water was very freely used at the dinner-tables, and I appeal—without the slightest concert with any one—to the Christian sympathies and feelings of the members of the Union in support of the plan suggested, even if they should find it would occasion them some slight self-denial to carry it out. I enclose my name and address, and remain,

Yours respectfully,
AN ABSTAINER.

June 17, 1873.

A CORRECTION.

To the Editor of the Nonconformist.

Sir,—Mr. Henry Spicer is reported to have said in his excellent speech at Finsbury Chapel last week, that "we have lost ground both with the upper and working classes, and that we should not regain it, if we put side by side scientific error and drunkenness, as was done in Mr. White's paper," which had just been read. May I explain that I did not speak of "scientific error" at all, but of "scientific rebellion," which is a very different thing. There is "science" and "science," and my reference was, as is obvious by the whole connection, exclusively to the popular "atheism," which finds a weapon against the authority of the Gospel in a sham philosophy. Mr. Spicer does not, I am sure, differ from me in this opinion, that this sort of "scientific rebellion" is nothing better than a "lust of the flesh," and does not deserve to be treated very ceremoniously with the honours due only to true science. I can imagine nothing less likely to win either the "upper or working classes" than for Christians to affect to speak very tenderly of its pretentions.

I am quite willing, however, to learn better the lesson which Mr. Henry Spicer wishes to teach me of respect for real science, even when it "errs"; but in point of fact even now I am not in the habit of associating such science with "drunkenness"

EDWARD WHITE.

THE READING SCHOOL.

To the Editor of the Nonconformist.

Sir,—The letter which appeared in your columns on the 11th instant from Sir Peter Spokes in reply to my remarks on the above school in an earlier number of the *Nonconformist* is interesting, if not satisfactory. . . . But I must still regard it as a very disastrous piece of business. In order to fortify my positions, which I knew full well would be assailed, I have taken some considerable pains to ascertain what the true state of opinion among the rank and file of Dissenters in Reading really is upon the subject. And Sir Peter Spokes notwithstanding, I now confidently re-assert all the main points of my former letter. Trifling inaccuracies there may have been, but the leading fact remains unchallenged—viz., that what was intended to be, and what ought to have been, and what was hoped by the inhabitants generally of Reading, would have been, a good, straightforward, unsectarian, cheap town school, has become practically a *High Church college for upper-class youths.*

No one questions what Sir Peter Spokes assures us, that the doors of this establishment are open to all parties—Jews, Turks, or Infidels. So are the doors of the Roman Catholic Chapel, and the gates of that fine old Church which has lately been taking such rapid strides in service and ritual towards its neighbouring sanctuary. But what are the terms of communion? In the first place, the fees to be paid virtually shut out the great bulk of the townsfolk, even of the middle class. The annual payment required for a boarder would be from sixty to seventy guineas, and for a day-scholar two-thirds less. This is f itself a gross injustice, and would justify a criticism twice as severe as anything I have said. The very people for whom the school was wanted, and for whom undoubtedly it was intended, are left out in the cold. Sir Peter and his co-trustees seem to have forgotten the poor in settling the affairs of this Reading School. And by the poor I do not mean the myriads of ragged, vulgar folks who crowd our back streets and lanes, but the truly honourable poor, such as those noble fathers and mothers of ours were who, through long years of severe struggle and conflict, toiled for us behind shop-counters and sweated for us in dusty manufactories. God bless their sacred ashes! To give us the advantage of a good education they denied themselves a thousand little luxuries. It was enough for them that through their plodding industry and ceaseless self-denial they were enabled to give their sons that which was the one great want of their own lives—a good, sound education. Such were the men for whom the Reading School was intended, and such are the men to whom it is as useless as a prison. An aristocratic exclusiveness as effectually closes its doors against such as the doors of Eton are closed against all but a still finer sifting of the socially elect.

It is an unworthy paltering with the truth, therefore, for your correspondent to speak of the institution as a public boon. It is simply a rival of the splendid establishment of Mr. West's across the water, but with a significant difference. Mr. West has raised his school to its present high position by his own untiring energy and genius, while Dr. Stokoe vaults into his proud position as Sir Peter did into his knighthood, by a sort of happy accident. The one is a sturdy Nonconformist whose principles would lead him to develope in his scholars a manly Protestantism; the other is a thorough High-Churchman, whose principles force him by a logical necessity to lose no opportunity of propagating his—from our standpoint—most deadly heresies.

And this brings me to the religious difficulty, which our worthy knight seems disposed to canter over as easily as Mr. Forster thought to do a year or two ago. I am sorry he did not see his way to a candid admission that the high Anglicanism of their clerical headmaster had given the Nonconformist trustees no small anxiety and alarm. He could have told us how many special meetings had been held on the subject, and what modifications and restrictions had been forced upon the reverend gentleman.

I have lying open before me a number of letters from leading Dissenters in Reading, all of which are more or less confirmatory of the views which I have expressed on the subject. I could have wished that the seal of confidence was removed from them, so that Sir Peter Spokes might be made aware of the true state of public opinion. But in truth no one knows better than he does the exact state of the case, and no one is more bitterly disappointed at the ecclesiastical pretensions which have cropped up. As I before said, I attach no other blame to him and his Dissenting co-trustees than that common one of Dissenters in dealing with the Established hierarchy—viz., of conceding too much. What possible justification was there for having the three parish clergymen *ex officio* trustees? Nothing would have justified it but the election of a similar number of Nonconformist ministers to the same office. In conceding such a monstrous claim, the citadel of religious liberty was virtually betrayed. "As for the Dissenters," says one of my correspondents at Reading, a gentleman of considerable local influence, who knows all the ins and outs of the town as well as any one there, "*they are nowhere in the matter.* It is true they have the privilege of going to the school, but then, and but then!" Exactly so—"but then?" To not a few persons it is of vital importance that the opening religious susceptibilities of their children should be uncontaminated by the insidious spiritual poison which, like an atmosphere, surrounds the modern Anglican priesthood. In the light of that guide to the apostates from the Protestant faith, the "Anglicanum Directorium," no note of warning can be too loud, and no distrust of the priests can be too great. The attitude of Protestant Dissenters towards every believer in baptismal regeneration, and all its fatal corollaries, must be one of unceasing and relentless hostility. No fear of seeming Philistinism, and no fear of Matthew Arnold, must deter us from entering on the conflict. As Mr. Charles S. Roundell has so ably expressed it in the letter which you inserted on the 11th inst., "The moral cowardice of the time conspires with its luxurious æstheticism to exalt the authority of the priest." And the mission of the true patriot is to counteract this tendency. With this exaltation of the priest is invariably associated the degradation of the man, and following hard upon the degradation of the man comes the destruction of the commonwealth.

One word more and I have done. It may occur to some of your readers that this Reading School controversy is more fitted for a local journal than the columns of the *Nonconformist.* The truth is, I merely used this Reading case to illustrate a very widespread evil. All over the country the same amiable weakness on the part of Dissenters is being repeated. I was reading a speech the other day delivered by a gentleman of my acquaintance in the council chamber of the ancient borough of Wallingford. It was on the subject of a recently resuscitated town school. Now that worthy councillor used to be regarded by us, as a sort of cross between a Tory and a Whig, but I am happy to find that the logic of events is rapidly removing all his Conservative predilections. What had patient, all-enduring Dissent done for itself there? It had contributed towards a new building for the school as our Reading Nonconformists had done, and like them, to use the words of your correspondent, it "had the thorough satisfaction of having looked beyond the narrow bounds of sectarian prejudice in lending a hand towards resuscitating a school." And what was its reward? Why, of course, just what might have been expected. The right to play the first fiddle being conceded to the Church of England, she was soon found playing it with a vengeance. A clause was inserted in the deeds empowering the rector of St. Mary's—the principal church of the town—to have "*sole charge of all the religious teaching.*" When this little arrangement was made the Dissenters were lulled to sleep by that valuable opiate of religious pharmacy, the evangelical teaching of the said rector. But as a part of a great scheme of that unique ecclesiastic, the late bishop of the diocese, who now hails from Winchester, the "rector of St. Mary's" is now a full-blown Ritualist! So that my friend and other Dissenters who had contributed liberally to the "noble and Catholic project" have now the satisfaction of seeing their money fructify in luxuriant crops of the grossest superstition.

Yours faithfully,
ARTHUR CLAYDEN.

Faringdon, June 23, 1873.

P.S.—Will you allow me to correct a printer's error in my last week's letter on the daily press question? Instead of a line which reads thus, "the missing link of *formalism*," it should be "the missing link of *journalism*."

London University.—The following are lists of candidates who have passed the recent M.A. and First D.Lit. examinations for 1873:—

M.A. Examination.

Branch I.—Classics.—Casartelli, Louis Charles (Gold Medal), St. Cuthbert's College, Ushaw; Way, Arthur Saunders, Wesleyan College, Taunton; Lockey, James, King's College and private study; Harvey, James Watson, Owens College.

Branch II.—Mathematics and Natural Philosophy.—Ball, Walter William Rouse (Gold Medal), Trinity College, Cambridge; Reynolds, Bion, St. John's College, Cambridge.

Branch III.—Logic and Moral Philosophy, Political Philosophy, History of Philosophy, and Political Economy.—Winterbotham, Rayner, LL.B., B Sc., University College and private study; Solly, Henry Shaen, Manchester New College and University Berlin; Coupland, William Chatterton, B.Sc., University College; Watkins, Henry William, University College; Palmer, Ebenezer, Reeves, Cheshunt College; Rhodes, William Henry, Owens College and private study; Garside, Firth, private study; Bullock, John, Spring-hill College; Mocatta, Abraham de Mattos, University College and private study; Worsley, Henry St. Cuthbert's College, Ushaw; Watson, William, private study.

First D.Lit Examination.

Pringle, William, private study.

Imperial Parliament.

ELECTION EXPENSES.

The House of Commons was occupied on Wednesday with Mr. Fawcett's bill for transferring the expenses of parliamentary elections from candidates to the local rates. In moving the second reading, the hon. member dwelt on the importance of reducing the cost of parliamentary elections, and of throwing down a barrier which stood in the way of working-men candidates. His leading argument was the impolicy of encouraging the notion that the position of a member of Parliament was such that candidates ought to be made to pay for it, and to do away with this, he contended, would be the surest check to corruption. Mr. HODGSON moved the rejection of the bill mainly on the ground that it would add to the burden of local taxation. Mr. FLOYER, who seconded the amendment, contended that the bill would be the last feather to break the taxpayer's back. Mr. MELLY and Mr. TREVELYAN supported the bill. Mr. CORRANCE could not vote for the second reading of the bill in the present position of the local taxation question. After some remarks from Mr. MORRISON, Mr. JAMES spoke against the bill, urging that, instead of diminishing the cost of elections, it would, by stimulating and multiplying contests, considerably increase them. Admitting that the direct representation of labour was to be desired, there were other classes to be considered; and in striving to smooth the way for the working man, the House might do more harm than good. Mr. Yorke, Mr. Neville-Grenville, and Mr. Scourfield opposed the bill. Mr. BRUCE expressed his personal approval of the principle of the bill, and his belief in its justice. But as the Government had undertaken the settlement of the local taxation question, and had promised neither to bring forward nor to support any addition to the rates, except under special circumstances, it was impossible for the Government to support the bill. Mr. FAWCETT, in replying, said that the Government would find Mr. Bruce's argument turned against them on their new Education Bill. On a division the bill was thrown out by 205 to 91 votes.

The rest of the sitting was occupied in consideration of the Labourers' Cottages (Scotland) Bill. The debate was not concluded at a quarter before six o'clock, and was then adjourned.

ROMAN CATHOLIC SCHOOLS.

On Thursday Mr. BRUCE, in reply to Mr. Cawley, stated that his attention had been called to a coroner's inquest which had been held at Salford on the body of a boy who had been confined in a Roman Catholic industrial school at Ashton-under-Lyne, at which inquest the jury, whilst finding a verdict of "Death from natural causes," intimated that in their opinion the officers were not qualified for the duties they had to perform, and that the deceased boy had not had either the kind attention or suitable nourishment required by a boy of his weakly constitution. From this inquiry it appeared that the boy was in a bad state of health when he entered the school—in fact, suffering from the complaint of which he afterwards died. The condition of the school had been inquired into, and it had been ascertained that for some time the discipline and treatment of the inmates had been unsatisfactory. There had been a change in the managing department, however, and it depended upon the manner in which the schools were now conducted whether the certificate would be revoked or not.

THE RATING BILL.

The House then went into committee on the Rating (Liability and Value Bill). Clause 4, which, as amended on Tuesday, repeals the exemption of scientific and literary societies, was warmly opposed by Mr. Muntz, Sir J. Lubbock, and Mr. Baines, who maintained that it was a breach of faith, and unfair to these useful societies, many of which would be crippled, and even crushed, by liability to the rates. Mr. STANSFELD asserted that the institutions which would become liable had little to do with imparting education to the poor, but belonged rather to the aristocracy of these societies. Mr. HARDY and Mr. FAWCETT, though not supporting the exemptions, thought the Government had got into a difficulty by sacrificing the principle of the clause in the matter of ragged schools. Mr. Gladstone, the Solicitor-General, and Mr. Hibbert defended the clause, Mr. GLADSTONE pointing out that if this exemption were continued it might be difficult to yield the exemption of Government property. Mr. J. Lowther, Mr Cawley, Mr. R. Fowler, and Mr. J. G. Talbot also spoke, and on a division the clause was affirmed by 261 to 103. Clauses 5 and 6 were also agreed to. The next clause, the first of the clauses defining the mode of rating Government property, underwent very minute discussion. In the end Mr. STANSFELD, conformably to an announcement previously made, modified the clause so as to provide for the appointment of arbitrators and an umpire where the Treasury and the assessment committee cannot agree. Clause 7 and the following clauses up to 13 were agreed to with verbal amendments only. On Clause 13, which relates to the exemption of stock-in-trade, an animated debate arose on an amendment moved by Mr. CAWLEY to exempt all machinery except that by means of which motive power is generated or transmitted. Sir T. Bazley, Mr. E. Potter, Mr. Birley, and other members connected with manufactures supported the amendment. Mr. STANSFELD and the SOLICITOR-GENERAL, speaking for the Government, declined to give way, and in the end the Chairman was ordered to report progress at eleven o'clock, before any decision was arrived at.

At the two o'clock sitting on Friday the discussion was renewed, and eventually the amendment was negatived by 227 to 77. On the question that the clause stand part of the bill, Mr. CORRANCE stated at length his objections to perpetuating the exemption of stock-in-trade, but on a division the clause was affirmed by 128 to 77. After this, although it was only half-past five o'clock, the committee adjourned in deference to the repeated requests of members anxious to attend the city entertainment of the Shah.

THE ZANZIBAR CONTRACT.

The CHANCELLOR of the EXCHEQUER, on moving that the House approve the Zanzibar contract, adverted at the outset to Mr. Bouverie's proposal for a select committee, and said that personally he had no objection to it. Touching briefly on the principal facts in the negotiations preceding these contracts, he explained that the original offer of the Union Company—by which the Zanzibar service was to be performed for a smaller sum than the price ultimately fixed on—embraced both the eastern and western services to and from the Cape. When, in deference to the objections of the colonists, the western contract was annulled, the new arrangement for the eastern contract at 26,000*l.* was given to the Union Company, as compensation for their disappointment, and for the expense to which they had been put in building new ships, &c. In explanation of the discrepancy between the 26,000*l.* to be paid to the Union Company and the offer of the British India Company to perform the service for 15,000*l.*, Mr. Lowe said that this lower offer was made as part of a general Indian service, and he read a memorandum from the British India Company to the effect that this particular service could not have been performed on those terms.

Mr. HOLMS again opposed the contract, which, in spite of Mr. Lowe's explanation, he contended was flagrantly improvident. By a comparison of dates he showed that Mr. Lowe was substantially incorrect in stating that the original offer of the Union Company was for a combined eastern and western service; and with regard to the memorandum of the British India Company, at the present moment that company had no desire to stand otherwise than well with the Government. As to the committee, all would depend on its composition, but there certainly ought to be a general committee to inquire into the whole subject of postal contracts.

Mr. BOUVERIE, in moving for a select committee, remarked that there were many matters to be explained even after Mr. Lowe's speech, and he especially mentioned the omission to lay the Treasury minute on the table along with the contract. It was evident from the papers, Mr. Bouverie maintained, that Mr. Lowe had not all the circumstances fully before him when he made the bargain, and, among other subjects of inquiry before the committee—which he proposed should be composed entirely of independent and unofficial members—he specified the omission to comply with various recommendations of the committee of 1860, such as the submission of all these new lines to open competition.

Eventually the Chancellor of the Exchequer's motion for the approval of the contract was negatived, and Mr. Bouverie's motion for a select committee being put as the main question, Mr. HUNT proposed to tack to it his suggestion that the members be nominated by the committee of selection. Mr. BOUVERIE preferred that the list should be nominated by the House, and some conversation followed on this point; but in the end, at Mr. GLADSONE'S suggestion, in which Mr. DISRAELI concurred, it was agreed to postpone the decision. The motion for the appointment of a select committee was then agreed to.

MISCELLANEOUS.

On Thursday, Lord GRANVILLE, in reply to Lord Lauderdale, said that the Government of the United States had agreed to settle the boundary generally between the British possessions and Alaska; and that, with respect to the Haro Channel, the effect of the award was to make that channel open to the vessels of both countries.

Lord BRISTOL inquired whether the Government would take steps to amend the English Code of Education by adding to it provisions similar to those contained in the Scotch code, so as to place the elementary schools of both countries on an equal footing as respects the aid to be derived from the Parliamentary grant. Lord RIPON observed that there were other differences in an opposite direction between the two codes, and to do what was asked would simply be to give an advantage to England over Scotland.

On Monday, Lord REDESDALE postponed his motion for an address praying Her Majesty to make the holders of the offices of Lord Chancellor, the Chief Justices of the Queen's Bench and Common Pleas, and the Chief Baron of the Exchequer, peers for life.

Lord GRANVILLE, in reply to Lord Carnarvon, stated that the Court at Cadiz had decided that there was not sufficient evidence to prove that the Spanish steamship Murillo had come into contact with the Northfleet, but the certificate of the master was suspended for twelve months, because he did not sufficiently notice the steamer he ran into.

The House of Commons on Monday completed the remaining votes on the army estimates, after a good deal of discussion on various points.

On the same evening the House took into consideration the Lords' amendments to the Railway and Canal Traffic Bill. An amendment moved by Mr. C. FORTESCUE to a new clause inserted by the Lords—to the effect that the commissioners shall not exercise jurisdiction in any matter in which they are interested directly or indirectly, and that they shall not accept any office inconsistent with this provision—was debated at some length, but ultimately agreed to. The other amendments of the Lords were also concurred in, with some few alterations.

On Monday Mr. BOUVERIE moved the appointment of the Zanzibar Mail Contract Committee, consisting of the following members:—Mr. Dodson, Mr. Benyon, Mr. Leatham, Sir R. Blennerhassett, Mr. Waterhouse, Sir E. Colebrooke, Lord Sandon, Mr. Holms, and Mr. Goschen. Mr. Monk and several other members objected to this being done at so late an hour and in so thin a House, and moved the adjournment of the debate, which was agreed to, though Mr. Bouverie intimated that he should not trouble himself further about it. Mr. Monk fixed Thursday for resuming the debate.

CHILDREN AS ACROBATS.

In the House of Lords on Monday, Lord DELAWARR moved the second reading of the Children's Employment in Dangerous Performances Bill, the object of which he stated to be to prevent the employment of children under twelve years of age in dangerous performances, such as those of acrobats. Lord KIMBERLEY thought that the bill did not properly define the performances which it was desired to prevent, and Lord SHAFTESBURY said that the cruelty and danger to which the young children were liable occurred in the course of training, and that the proper remedy was for school boards to take care that the children attended school.

A short discussion ensued, and the result was that the bill was withdrawn.

On Monday, in reply to Mr. Scourfield, Mr. W. E. FORSTER said that districts which thought that the Education Department had underestimated their school accommodation had the power of demanding a public inquiry, but no district had ever yet asked for such an inquiry.

THE NEW EDUCATION BILL.

At their meeting on Monday the Executive Committee of the Liberation Society adopted the following resolutions:—"Having considered the provisions of the bill to amend the Elementary Education Act, brought in by Her Majesty's Government, the committee are of opinion that, in so far as it deals with the objections urged against the Education Act by the friends of religious equality, it is an utterly unsatisfactory measure—1. Because, inasmuch as the bill fails to provide for the universal establishment of school boards, having schools under their control, the poorer classes in the rural parishes will, in the great majority of cases, still be unable to obtain education for their children except in schools belonging to, and maintained in the interest of, the Established Church. 2. Because, although the bill takes from school boards the discretionary power of paying fees for indigent scholars to schools which are denominational in their teaching and management, it, at the same time, *compels* poor law guardians to make such payments, and thereby reaffirms, and in a still more objectionable form, the principle of the 25th clause of the Education Act. 3. Because, in adopting the principle of compulsory education in the case of out-door paupers, it does injustice to ratepayers and parents—to ratepayers by obliging them to aid in supporting out of the poor-rates denominational schools, and to parents, by practically compelling them, in most of the country parishes, to send their children to schools which belong to one religious body exclusively. 4. Because, by virtually placing at their disposal for educational purposes the machinery for the relief of the poor, the bill will afford facilities for acts of intolerance on the part of the Established clergy and their adherents in the rural districts. For these reasons, and because they desire that the education of the people should be placed on a broad and national, instead of a narrow and sectarian basis, the committee advise their supporters to offer to the portions of the measure now objected to their resolute opposition."

The Central Nonconformist Committee have issued the following circular to their friends and supporters:—

Central Nonconformist Committee,
Town Hall Chambers,
86, New-street, Birmingham,
June 23, 1873.

Dear Sir,—We beg to call your serious and prompt attention to the absolute rejection by the Government of the principle for which Nonconformists have contended with respect to the 25th clause of the Elementary Education Act.

The Government merely propose to transfer to boards of guardians the powers given by that clause to school boards, and they increase the offence against religious equality by rendering compulsory what was before optional.

Every objection taken to the original clause applies, we submit, with equal, or even greater force, to the proposal now made. The Ministers that offer a mere

change in the authority by which a religious tax is imposed as a *substitute* for the abolition of the tax itself, must imagine Nonconformists have no knowledge of their own principles, and no determination to secure religious equality in national education.

If school fees should be paid to sectarian schools by boards of guardians to the extent contemplated, the *poor-rate* will be converted into a church-rate.

Nonconformists have resolved to resist the application of public money to sectarian purposes—in any and every form—and the principle of religious equality, upon which their resolution is founded, condemns a religious tax, because it is a religious tax, whether it be imposed by a school board, a board of guardians, or an Established Church.

Roman Catholic and Episcopalian schools will be the chief recipients of the fees of indigent children, other denominations having very generally determined to merge their schools into a national system; and the poor-rate will to all intents and purposes be employed for the diffusion of Roman Catholic and Episcopalian dogmas.

Notwithstanding the clause in the bill stating that an allowance made by guardians for education, to a parent who is not in receipt of any other relief, shall not be deemed parochial relief, we believe that it will practically reduce to the condition of paupers parents who are earning their own livelihood, but who find themselves unable to add the cost of education to their many burdens. Working men who now shrink with an honourable shame from parish relief, will be compelled to "*go upon the parish*" in order to obtain education for their children. The area of pauperism will thus be extended, and hundreds of the people will be driven to seek aid as paupers who are now justly proud of their independence.

The result will, we submit, be as degrading to the character of our people as it will be injurious to education.

Education obtained in a board school, the property of the community, brings with it no such sense of shame as will inevitably be awakened by the receipt of education as a matter of pauper relief.

Moreover, there will be an inevitable conflict of authority between the school board and the board of guardians. The school board will demand, under a compulsory Act, that the child shall be educated; the parent will plead poverty, and be referred to the guardians; the guardians will have the desire of all guardians, to keep down the rates; and will be disposed to permit the penalties which the school board can enforce to be imposed, before they will admit the plea of poverty.

The proposal therefore—that the power, now given by the 25th clause to school boards, should be transferred to the board of guardians—must, we submit, be rejected by Nonconformists as opposed to the principles of religious equality, and as pauperising the people, to the injury alike of the cause of education and of religion.

The bill, moreover, contains a clause (13) providing that a school board may be constituted trustees for any educational endowment or charity, "*for any purposes connected with education*"; and since the school board may provide any religious education it chooses, it will be able to accept permanently gifts of money for sectarian purposes. Under the operation of this clause a school board may become a richly endowed religious body.

We would recommend (1) that the Nonconformists of your district should be at once called together, and a resolution adopted for the purpose of publication, expressing the dissatisfaction of Nonconformists with the proposals of the Government.

(2) That a resolution should be submitted to the board of guardians of your parish protesting against the scheme.

(3) That your Parliamentary representatives should be informed that the bill will do nothing to conciliate Nonconformist antagonism to the educational policy of the Government, and be requested to offer a decided opposition to it at every stage.

(4) That, in cases in which your present representatives will not pledge themselves to oppose this new development of the disastrous policy of the Government, you should take immediate measures to secure the selection of Liberal candidates for the next election, who will support the principles of religious equality.

We are, respectfully yours,
R. W. DALE, M.A.,
H. W. CROSSKEY, F.G.S., } Hon. Secs.
J. J. BROWN,

A meeting of the Executive Committee of the National Education League was held at the offices, 17, Ann-street, Birmingham, on Monday; Mr. Joseph Chamberlain presided. There was a very full attendance of members, and representatives were present from London, Manchester, Bristol, Leicester, and other places. The meeting was called specially to consider the Government Education Act Amendment Bill. It was resolved, "That, on behalf of the executive committee, officers be instructed to express the strong feeling of disappointment and disapproval with which this committee regards the Education Act Amendment Bill, on the ground of its omission to provide for compulsory attendance and the general establishment of school boards, and on the further ground of its entirely objectionable method of dealing with the 25th clause by transferring the payment of fees from school boards to boards of guardians. That such resolution be embodied in a petition to the House of Commons against the bill, and that the chairman be requested to sign it on behalf of the meeting." Arrangements are being made for a representative conference in London. In reference to the Bath election, the committee passed the following resolution:—"That the committee desires to express to Mr. J. C. Cox, of Belper, their high sense of the manly way he has come forward in the Bath election to vindicate the true principle of national education, and their sincere sympathy with him under the cowardly and disgraceful outrage and assault to which he and his friends were subjected at the meeting on Friday last." The Central Nonconformist Committee have issued a manifesto in which they express dissatisfaction with the Government proposal.

A special meeting of the local committee of the Bradford Liberation Society (Mr. Forster's borough) was held on Thursday, at which the following resolution was unanimously adopted:—"That the committee are grievously disappointed with the proposed amendments of the Elementary Education Act for the following reasons:—1. As representing the friends of religious equality, the committee disapprove of certain parts of the Elementary Education Act, and particularly of the 25th clause, because it authorises school boards to appropriate rates to the support of denominational schools. Strongly objecting to the Act on this ground, the committee expected that this provision would be abolished, but the new bill does not abolish it, nor make any attempt to do away with it, but merely seeks to change the agency through which rates are applied to support denominational schools; and therefore the committee feel the same decided objection to the proposed amendment of the 25th clause as they do to the clause as it now stands in the law. 2. The objection of the friends of religious equality is not to a particular agency by which such appropriation of public money is made, but to the principle of the payment of rates to denominational schools by any and by every agency. 3. On these grounds the committee feel obliged to condemn the proposed amendment of the 25th clause. They regard it as a most insidious attempt to deal with a great question, and hold that such a mode of action is utterly unworthy of a Liberal Ministry. The committee would therefore earnestly urge all Liberals to call upon their representatives to oppose this amendment."

At a conference representing the Congregational Churches of Glamorgan, Monmouth, Brecknock, and Ruabon, it was resolved:—"(1) That the conference regards the provisions of the Elementary Education Act Amendment Bill as directly contrary to the principles of religious equality, and worse in every respect than the Act of 1870. This conference pledges itself to use every means to prevent its becoming law. (2) That a petition from this conference, signed by the chairman, against the bill, be presented to the House of Commons."

At a meeting of the Bristol Nonconformist Committee it was resolved:—"That the committee consider that the Government proposals for the amendment of the Elementary Education Act reaffirm the principles to which Nonconformists have always objected—namely, that of subsidising denominational schools out of the public rates, and also tend to strengthen that principle, by making the payment of school fees, hitherto optional with school boards, obligatory on boards of guardians; and the committee therefore urge upon the members of Parliament for the district the necessity of offering their most determined opposition to the bill at every stage."

At a large meeting of the representatives of the Baptist and Congregational bodies, held at Stowmarket on Friday, a vote of want of confidence in the present Government was passed, and a resolution agreed to, that if the present educational grievances be not speedily redressed, an agitation should be commenced for the withdrawal of all grants of public money from all the denominational schools.

At a conference of the Nonconformist Committees of London, Liverpool, Manchester, and the Central Nonconformist Committee, held at Crewe on Thursday, under the presidency of Mr. W. Middlemore, J.P., the following resolutions were adopted:—First, "That this conference feels called upon to enter its emphatic protest against the entire absence in the proposed amendments to the Elementary Education Act (1870) of all regard to the well-known opinions of the great bulk of the various sections of Nonconformists, and though unwilling to counsel a severance from the Liberal party, has no alternative but to declare that, inasmuch as the Government appear altogether to ignore the claims urged on behalf of the principle of religious equality (which is the natural outgrowth of true Liberalism), and to court the support of their political opponents, there is no other course open to Nonconformists than to refuse their support at all Parliamentary elections to candidates who will not pledge themselves to do their utmost to secure a truly national system of elementary education." Second, "That it is desirable to hold a conference in the autumn of the representatives of Nonconformist committees and of other representative Nonconformists to secure an effective electoral policy on the part of Nonconformists at the next general election."

At the Manchester Board of Guardians on Friday, it was resolved to petition against the proposed alteration of the Education Act, repealing the 25th Clause, and transferring to boards of guardians the duty of paying school fees for the children of poor parents. Mr. C. Sener, who was in the chair, moved the adoption of the resolution, observing that the proposed change was an attempt to evade certain difficulties in a very inefficient manner, by imposing duties on boards of guardians which did not properly belong to them. Mr. J. A. Bremner seconded the motion. It was carried with one dissentient, Mr. Ryder, who was of opinion that the guardians were the proper bodies to test the title of applicants for relief, in respect of school fees as in other matters. A deputation was appointed to co-operate with other boards in opposing the measure.

The Manchester School Board, at a special meeting on Saturday, passed the following resolution:—"That in the opinion of this board the proposal to oblige the guardians of the poor to give relief for school-fees to parents who, by reason of poverty, are unable to pay, will increase pauperism and decrease education, and will, as a consequence, largely increase the number of prosecutions by the board and the work of the magistrates; while the decreased rate of payment will lessen the interest of school managers and teachers in poor children, and coupled with the transmission of fees through the parents instead of direct payment from the school boards, will inflict much greater loss on the schools than the mere lowering of the amount of fees without any saving of the rates." The Manchester School Board comprises a majority supporting denominational views, and a minority leaning to those of the Education League, but the members were almost unanimous in adopting the foregoing resolution, Mr. Heywood alone desiring that the board should delay its action till Mr. Forster had the opportunity of completing his explanations of the bill. A deputation from the board will seek an interview with Mr. Forster to represent the objections to the measure. The Chorlton board of guardians has followed the example of the Manchester board of guardians in adopting resolutions of similar purport.

(From the *Daily News*.)

The feeling with which this bill has been received out of doors seems at first sight somewhat disproportionate to its importance. But the great fault of the measure is in its littleness and insufficiency. It does what it ought not to do, and leaves undone what it ought to do. Mr. Forster admits that the clause which has caused all the difficulty in the working of the Act of 1870 is not the one from which trouble was anticipated. The points which were most debated in Parliament have not been those on which much quarrel has arisen in the school boards. But the clause which empowers school boards to pay the fees of indigent children in voluntary schools has caused disputation everywhere, and in some of our largest towns has been used as a means of subsidising sectarian schools. The objections to it are threefold. It pauperises education, introduces sectarian quarrels in the work of school boards, and hands over public money to private bodies to be used in disseminating their religious opinions. Mr. Forster therefore gives it up in form, to take it all, and much more, back in substance. We have lately called attention to the returns issued by the Education Department, which show how few school boards have acted on the clause. Under the present law the school boards have a discretionary power, and nine out of ten refuse to exercise it. In the elections of the coming autumn, the ratepayers will in many cases dismiss the boards which have put the clause in force, and elect others pledged not to pay fees. So that, as the law stands, there is a way of repealing the clause in detail, though a good deal of fighting must be gone through for the purpose. In Mr. Forster's new proposal all this fighting is avoided. School boards, as he boasted, will no longer be able to subsidise denominational schools. So far good. But the diminished intensity of the evil is purchased at the cost of far wider extension. Fees are now paid in less than a tenth of the places where there are school boards, and that tenth will greatly diminish after the next school board elections. Under the new bill, the control of the ratepayers is taken away; neither they nor the school board are to have any voice in the matter; and the fees are to be paid wherever there is a school board which compels children to go to school. Under the present law, the school board acts freely; the boards of guardians under the new bill have no choice. It is now the fatal privilege of a school board to give the fee if it sees fit; Mr. Forster makes it the right of the parent to demand this help. At present, fees are only paid in some thirty-six boroughs, and by six school boards in rural parishes; if this bill passes, there will not be a town or parish in which a compulsory bye-law exists in which the guardians will not be obliged to pay them. A parent who is compelled to send his child to school will plead poverty. He will go to the board of guardians, will show that he cannot do without the child's earnings, will thus satisfy them of his inability to pay, and get his grant. When he has got it, he will choose his own school, denominational or otherwise. Mr. Forster says that in this way the appearance of subsidising denominational schools will be stopped. He has evidently not realised the plan in action. Take a rural district. There is a denominational school which belongs to the clergyman and a board school. The clerical school does not flourish. But the clergyman canvasses the parish, sends all the poor people to a board of guardians, elected on a principle the very opposite to that of the school board, and containing a majority of his supporters and friends. Such guardians are easily satisfied, fees are granted, and the clerical school is thus subsidised out of the poor rate. And this will be possible in districts where the ratepayers have elected school boards pledged to the principle of keeping the public money sacred to public purposes, and under public control.

This defect in Mr. Forster's proposal has a bearing on another of its defects which he seems altogether unable to perceive. Control over the expenditure of public money is one of the things with which free communities are most loath to part. Mr. Forster proposes to take away from the ratepayers this control over the payment of school fees only in cases in which a child is required to

attend school under a bye-law. Where there is no school board and no compulsion, no fees can be paid. Even where there is a school board, but no compulsory bye-law, the payment cannot be made. Mr. Forster therefore not only fails in this bill to make compulsion general, but does his best to discourage it. He knows that the strongest advocates of compulsory education are also the opponents of the payment of denominational fees; and he pits the one against the other. The only way he leaves open for opposition to the payment of these fees is the abandonment of all attempts to compel attendance at school. Mr. Forster probably did not intend to do this; but the greatest mistakes in statesmanship arise from inability to see the natural and necessary consequences of a measure. Mr. Forster regrets that he cannot propose to make compulsion universal; and yet in the same breath he makes a proposal which will inevitably limit it. His proposal as to pauper children would, alone, solve the whole difficulty as to the education of the poor; and in adding to it the payment of fees in other cases he has missed another opportunity. He is the most disappointing of Ministers. He rides boldly up to a difficulty, and then suddenly swerves at the jump. The returns lately issued by his own department have proved how really needless is the payment of fees at all. Some of the most successful school boards have entirely done without them. The rural parishes have literally no need of the 25th clause. It has been acted on in some boroughs rather as an incident of warfare than from any actual necessity, and its repeal would have met with general acquiescence. The whole tendency of discussion has been towards the establishment of a uniform system all over the country. Scotland has its school board in every parish, and the educational problem will never be solved till England and Wales have the same self-government in educational affairs. We regret exceedingly that Mr. Forster, so far from proposing this, has hinted that the educational system will be complete without it. We regret it the more, because the Government has not only lost an opportunity of strengthening the Education Act and conciliating some important sections of its supporters, but has weakened both its own position, and the national education of the people.

THE UNITED STATES.

(*From a Correspondent.*)

NEW YORK, May 31, 1873.

The month now closing has been marked by several events specially worth noting for your readers. Nowhere in the world is there so grand and so effective an exhibition of the working of Liberationist principles as is on view continually here. Seen in the light of debates on Dissenters' Burials Bills, Occasional Sermons Bills, and other "ecclesiastical Wednesday" business in the House of Commons, the religious equality our American cousins enjoy is particularly charming to an English Nonconformist. And remembering the dismal prophecies of the woes and desolations which disestablishment will inevitably bring in its train, especially to the unhappy State, one is somewhat comforted concerning the future of "the old country" by what takes place here from time to time.

Now that Ireland is Americanised with respect to the relations of her Churches to the civil power, it is hardly necessary to cross the Atlantic to see that the Protestant Episcopal Church manages to exist without State patronage and control. Here in New York, the Episcopalians have long been a very considerable body; and as elsewhere, they reckon amongst their adherents a large proportion of "the upper ten thousand." Early in this month a favourable opportunity offered of seeing quite a bevy of American lawn-sleeved successors of the apostles. The remains of the venerable Bishop M'Ilvaine, of Ohio, who died at Florence some weeks ago, arrived hither *en route* to Cincinnati, for burial there, and it was arranged to hold a special service in St. Paul's Church, Broadway, in connection with the formal reception of the body. Six bishops, and three or four of the city clergy, took part in the interesting ceremony. Two of the bishops were evidently aged; the others were men of middle life. If republicanism or a condition of ecclesiastical freedom, are either of them unfavourable to episcopacy, it certainly did not appear. If I had not known they were not lord-bishops, I could not have discovered it from what I saw. Surplices and lawn survive in a land where barristers and judges are stripped of their gowns, and wear their own hair instead of wigs. King James's *dictum* notwithstanding—"no bishop, no king"—Anglicans need fear nothing from disestablishment. They will keep their bishops and their ritual not only when the State bows them out of the House of Lords, but even after still greater changes have happened. I doubt if the bishops and clergy of the Protestant Episcopal Church in this country would care to change places with their English brethren for all the "golden stalls" from Durham to Exeter. Their Church is free, and they glory in her freedom, because it ensures their right, and the right of their people, to administer their own affairs.

On May 10, St. George's Episcopal Church in this city was the scene of another funeral service far more imposing, and in which the value of religious equality and the beauty of Christian charity were both conspicuously illustrated. Chief-Justice Chase, one of the greatest of modern American statesmen, died almost suddenly at the house of his daughter whom he was visiting. Dr. John Hall, the eminent Presbyterian minister, whom New York invited from Dublin some years ago, being the pastor of the bereaved family, and personally acquainted with the deceased, was naturally regarded as the fittest person to conduct the funeral ceremonies. But the deceased statesman had always been an Episcopalian, in which communion he had been brought up by his uncle, Bishop Chase, of Ohio. It was therefore arranged that the rector of St. George's, Dr. Tyng, sen., should read the burial service of the Episcopal Church, and that the funeral oration should be delivered by Dr. Hall. And in the presence of an assembly which comprised a very large number of representative men from all parts of the country, including Vice-President Wilson, foreign diplomatic representatives, and members of the Federal Government, this interesting and becoming arrangement was carried out. It is surely something gained for Christianity when such scenes take place. And if any trou led souls look forward to the day of the disestablishment of the Church of England as the advent of an era of godlessness, they may learn from such events that public funerals and national acknowledgments of Divine blessing or chastening may be made without maintaining one church in unjust supremacy over all others.

A similar illustration of the freedom enjoyed and the charity developed here, was afforded at the funeral of General Canby, who was treacherously murdered by the Modoc Indians. The funeral took place at the Baptist Church, Indianapolis, and was still more emphatically a public funeral, inasmuch as the expenses were defrayed by the Treasury of the United States. The Baptist pastor of the deceased, assisted by the principal Episcopal and Presbyterian and Methodist ministers of the city, most harmoniously conducted the service, in the presence of the commander-in-chief and other high officials of the Federal and State Governments. It is a great mystery to people here that things cannot be managed so in England, notwithstanding the legal difficulties about the use of churchyards. They do not know—for they have never been under the yoke—that the State-Church system is a divider of brethren.

That a State-Church is not necessary for the appropriate expression of the religious feelings of the community is indeed so obvious to people here, that I may confidently affirm it "surprises the natives" greatly to be told there are people in England who assert the contrary, and who argue against disestablishment on the ground that national supplications and thanksgivings, coronations, public funerals, and other religious ceremonies can be suitably performed only by the agency of an Established Church. Why, yesterday was one of the great national festivals, a general holiday, the day when the graves and statues of the soldiers who died in the great struggle between the North and South were reverently visited and decorated with flowers *in memoriam*. Was there any difficulty in finding suitable representatives of the common feeling at the various cemeteries and public assemblies? On the contrary, clergymen of all churches and speakers of all parties were selected without controversy, and heard without prejudice. The absence of a State-Church claiming and insisting upon precedence is one of the principal reasons, if not *the* reason, of the harmonious mingling of men of different creeds and parties in such celebrations.

The recent anniversaries of the Presbyterians and Baptists have afforded fresh proofs, if any were needed, of the vigour and expansive spirit of the Free Churches. The numbers of both denominations are greatly enlarged, and good reports of work were presented. The Northern Baptists, with whom the Western churches are included, met at Albany. The Presbyterians assembled at Baltimore. Both the cities were deeply moved by the great gatherings, and it was shown that the lament over the decadence of the May anniversaries is at least premature. Of the New York anniversary meetings it is true no doubt. But this is simply an illustration of what is constantly seen in "the old country," that the Congregational and the Baptist Unions have their largest and most effective meetings in the provincial towns. There are more facilities for such meetings, and fewer elements of distraction than in the metropolis.

An indication of the progress made in healing the breach between the North and South was furnished at Richmond this week in connection with the jubilee meetings of the Virginia Baptist Association. Several eminent Northern Baptists took part in the proceedings, and were received with marked cordiality. Notwithstanding the prostration of the whole South, and of Virginia in particular, by the war at this early period from its conclusion, the Virginian Baptists have determined to raise some 60,000*l.* as an endowment of their college at Richmond, and at the recent meetings it was announced that the entire amount was guaranteed. In North and South alike *religious equality* is seen to be a stimulus to "liberal things," and fruitful of charity and good works.

M.

Epitome of News.

The Grand Duke Czarewitch and the Grand Duchess Czarevna were received by the Queen at Windsor Castle on Saturday, and were introduced to Her Majesty by the Russian Ambassador (Count de Brunnow). They were accompanied by the Prince and Princess of Wales.

The Prince of Wales will, towards the middle of July, formally open the Harbour of Refuge at Holyhead, and will declare the breakwater at that place completed.

Lord Marjoribanks, of Ladykirk, who was raised to the peerage on Friday week, died last Friday afternoon.

The Right Hon. Benjamin Disraeli has left town for Hughenden Manor.

The death is announced, at the age of fifty-four, of Mr. Jacob Waley, the eminent conveyancer, and lately Professor of Political Economy at University College. Mr. Waley was the first M.A. of the London University, and took honours of the highest grade, passing first in the first class both in classics and mathematics. Mr. Waley was the second gentleman of the Jewish religion called to the bar in this country, Sir Francis Goldsmid, Bart., being the first. He was an active member of the governing body of his university, and one of the secretaries of the Political Economy Club.

On Tuesday morning the Rev. Dr. Punshon, the popular Wesleyan minister, was married at Wesley College, Sheffield, to Miss Foster, of Stone Grove, Sheffield. The Rev. Gervase Smith, of London, officiated. It is understood the rev. gentleman will not return to Canada.

A great meeting in support of Mr. Plimsoll was held at Bristol on Saturday evening; Mr. Sholto Vere Hare presiding. The hon. member for Derby spoke at some length, and a resolution was passed, deploring the great sacrifice of human life every year at sea, and calling upon the Legislature to prevent the overloading or sending of unseaworthy ships to sea.

During a visit paid by the Tichborne Claimant to Leeds on Saturday evening a temporary erection gave way, and the Claimant, with several other persons, fell seven or eight feet. No one was, however, seriously injured.

A sad accident has happened to one of the steamers running between Dublin and Holyhead. Running ashore on the Skerries, near Holyhead, the ship parted amidships, and twelve of her passengers and three of the crew were drowned. Over two hundred persons were rescued by the lighthouse-keepers.

On Saturday morning, as an excursion train upon the Midland Railway was within a short distance of Wingfield station, the tire of one of the engine wheels broke, and together with the first carriage, it was thrown down an embankment. Two persons were killed, and several were injured.

It is said that the crop of hay in North Devon is the largest that has been known for many years.

The *Dublin Express* states that a meeting of the Home Government Association, "open to the press and the public," was called for Tuesday in that city. For some time after the hour named for holding the meeting "the press" was in the majority, and when the proceedings commenced "the public" was slightly represented by about a dozen persons.

Sir Bartle Frere presided at a meeting of the Royal Geographical Society on Monday night, and reported that the health of the members of the expedition on the East and West Coasts of Africa was very satisfactory. He announced that the Queen had been pleased to grant a pension of £300 per annum on the civil list to Dr. Livingstone, in recognition of the value of his researches in Central Africa. Sir Bartle presented the gold medal entrusted to him by the King of Italy for Dr. Livingstone to Mr. James Young, who handed it to Miss Livingstone on behalf of her father, amid the applause of the audience.

At Barnsley yesterday the Rev. Samuel Cox, of Nottingham, presided at the 104th annual general assembly of the Baptist Association, and delivered an opening address on the subject of "Inductive Theology."

Mr. Thornton Hunt, son of Leigh Hunt, and for many years connected with metropolitan journalism, died this morning in London.

Sir Peter and Mr. Thomas Coats, of the well-known firm of that name, lately presented the town of Paisley with the free library and museum and the Fountain Gardens. Two volumes which had been prepared in commemoration of these liberal gifts were forwarded to Her Majesty, and in reply the provost read a letter from Mr. Ponsonby, who says:—"I am commanded by Her Majesty to request that you will have the goodness to convey to the inhabitants of the burgh of Paisley the Queen's best thanks for their kindness in presenting Her Majesty with these works, which illustrate and commemorate the munificent gifts of the brothers Coats to their native town."

The third volume of the "Life of Henry John Temple, Viscount Palmerston," by the late Lord Dalling, will appear in the autumn. Contrary to what was at one time intended, a fourth volume is in preparation, the materials for which will be supplied by the Right Hon. W. F. Cowper-Temple. It will, it is believed, be edited by the Hon. Evelyn Ashley, who was for some years private secretary to Lord Palmerston. Lord Dalling's "Sketches of Sir R. Peel, Lord Melbourne, and Lafayette," will also be published before very long.—*Athenæum.*

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PERPETUATION OF SURREY CHAPEL.

"The FOUNDATION-STONE of CHRIST CHURCH—perpetuation of Surrey Chapel—will be laid on THURSDAY, June 26, at 3 o'clock, by S. MORLEY, Esq., M.P., on the freehold site at the junction of the Westminster and Kennington-roads. At 5 o'clock there will be a conversazione in Surrey Chapel rooms, and at 7 o'clock a public meeting, when the Earl of SHAFTESBURY will preside. Reserved tickets may be obtained by addressing the "Executive Committee, Surrey Chapel, S.E." Donations to be laid on the stone are solicited on account of the poverty and crowded population of the immediate district, the lease of ninety-nine years lapsing, and all the buildings passing away without any compensation; the past history of a church founded by the Rev. Rowland Hill, and associated with the religious enterprises of the last ninety years; and the extensive philanthropic agencies carried on amongst the poor, comprising seventeen schools with 6,000 children and 450 teachers, three city missionaries, fifty services every week for the poor, £700 annually distributed, a Benevolent Society, and a nurse visiting and aiding the sick without regard to religious opinions, temperance societies, penny-banks, and special efforts for the social and religious benefit of the working classes. Donations may be forwarded to Mr. Joy, hon. secretary, Newington-causeway; Mr. Ruck, London-bridge, treasurer; or the Rev. Newman Hall, Surrey Parsonage, S.E. It is proposed that 200 purses containing £5 each should be laid on the stone. A purse, with suitable inscription, to be retained by the contributor, will be forwarded on application, with special ticket for the ceremonial.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

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*** As the Organ of a great and growing movement, the principal Weekly Journal among Dissenters, and a first-class Family Newspaper, the *Nonconformist* has become a very desirable medium for Advertisers. Since the beginning of 1872 there has been a large increase of Annual Subscribers as well as in the general circulation.

THE NONCONFORMIST is registered for transmission abroad.

TO CORRESPONDENTS.

ERRATUM.—In the letter from the Rev. Thomas Evans which appeared in our last number, the number of London Missionary Anglo-Vernacular Schools in the Madras Presidency should have been stated as "19" instead of "14" as printed.

The Nonconformist.

WEDNESDAY, JUNE 25, 1873.

SUMMARY.

THE Shah of Persia has probably been the hardest-worked person in Great Britain during the past week, and the uninterrupted round of receptions and *fêtes* has so told upon his health that His Majesty was unable to be present last night at the dinner given in his honour by Earl Granville. Never were our Court and Government more lavish in hospitality, or the population more hearty in their welcome to a foreign potentate. It is natural that the Shah and his suite should be highly gratified with these marked and somewhat overwhelming attentions, and it is not unnatural that the Russian press should express some jealousy and annoyance at the warm and successful welcome given by England to the Persian monarch.

The business of Parliament proceeds but languidly. Mr. Lowe has made his explanations relative to the Zanzibar contract, but has not entirely cleared up the mystery, and the House of Commons accepted without dissent Mr. Bouverie's motion to refer the whole subject to a select committee. Mr. Fawcett's renewed attempt to carry a resolution in favour of paying the legal expenses of Parliamentary candidates out of the rates has been defeated by a large majority, though himself and those who supported him had the best of the argument. Mr. Bruce opposed a change of which he approved in the abstract on the weak plea that it would be prejudging, to a certain extent, the question of local taxation—an argument which, as Mr. Fawcett pointed out, is equally fatal to the Education Act Amendment Bill introduced by Mr. Forster. The Opposition show a strange pertinacity in opposing some of the clauses of the Local Rating Bill, which will hardly have any other effect than to protract an already wearisome, and not a fruitful, session.

While the new Government of France is unable to use its influence externally in aid of the Pope, owing to the close relations between Germany and Italy, its domestic policy aims at suppressing religious freedom to the utmost. The local authorities do all that is possible to discourage Protestantism and missionary effort of every kind throughout France, and in Lyons the Prefect has decreed that all funerals in the cemeteries not conducted with religious rites shall take place before eight in the morning. This oppressive, if not illegal, enactment was brought before the National Assembly yesterday by M. Leroyer, a Protestant deputy, and gave rise to scenes of great excitement and tumult, which the President had much difficulty in controlling. The defence on the part of the Government was that civil burials in Lyons were made the pretexts of political manifestations—a great exaggeration, it would seem, of the actual facts. By 422 to 261 an order of the day was carried, approving the motion of the Government, and declaring that the liberty of religion and conscience was always respected by the Assembly, and was not in question. The truth is, that Roman Catholicism is virtually the Established religion in France, and that while religious liberty is recognised by the law, it is violated with impunity by those who administer it. Since the downfall of M. Thiers the prefects have increased their severity in this direction.

In Prussia Prince Bismarck is applying the new ecclesiastical laws with unrelenting stringency against the Catholic bishops, who have announced their intention to refuse obedience to its provisions. The Act requires, among other things, the prelates to submit for the approval of the Government the programmes of their clerical seminaries. The Bishop of Paderborn having declined to do so, an official has entered and inspected the seminary, and it has been decided that no one educated there will be eligible for a benefice in Prussia. The Archbishop of Posen and the Bishop of Fulda have followed the example of their brother prelate, and no doubt all the German hierarchy will take a similar course. At present public opinion on political grounds supports the Government in its repressive policy, but there is always danger of reaction in such cases. So long, however, as the Roman Catholic clergy are supported by the State, they can hardly complain that the State should impose its own conditions.

Cabinet-making is still going on in Spain. The Constituent Cortes lately appointed a heterogeneous Ministry with which no one was satisfied, and the majority, which is in favour of law and order, at length thought it wise to empower Pi y Margall to form a Cabinet according to his own pleasure, but his task is not yet completed. The President has made an able exposition of the policy of the Government, which does not materially differ from that of his predecessor, Senor Figueras, but points distinctly to the proclamation of the state of siege in the provinces where the Carlists are in arms, and to resistance to the Irreconcileables in and out of the Assembly. The united bands of the insurgents under their chief leaders have sustained a severe defeat near Pampeluna, but they are said to have captured General Nouvilas, who commanded the National troops, and who will be easily replaced. Meanwhile, Castelar and other Spanish statesmen are busy in preparing the draft of the new Federal Constitution, which is to be based on that of the United States.

In a few days news may be expected of the fall of Khiva, the division of General Kaufmann, the Russian commander, having been early this month only three days' march from that capital, and the other detachments about the same distance. The resistance of the Khivans is not much to be feared, now that the difficulties of the route have been overcome. In a letter to the *Times*, the celebrated Hungarian traveller, Arminius Vambery, who is no friend of the Russians, says that the troops of the Czar have "accomplished a task which throws quite into the shade the famous campaigns of Hannibal and Napoleon"; and adds: "Even the bitterest enemy must express admiration when fully-equipped soldiers march without the solace of a drop of palatable water, at forty-five degrees of heat, on sand the surface of which to a depth of four or five fingers' length glows like an oven, when they sink down exhausted and seek to cool themselves in the deeper sand, yet march on and arrive at the goal. And such a work have the Russian troops performed." "The war with Khiva," says M. Vambery, "is at an end; the Russian pen-and-ink war with England will begin afresh." But would it not be better for diplomacy to leave the Russians alone, if, as this gentleman says, the communications between Russia and Khiva are so extremely difficult that even single caravans find the journey hazardous.

THE ENTERTAINMENT OF THE SHAH OF PERSIA.

LET us at the outset of the few observations that follow express our gratification that the Shah has received from all classes in England a warm welcome. Perhaps it has been somewhat overdone. Society in this country is mainly governed by fashion, and fashion, when it gets excited, is very apt to run mad. For the last week public curiosity about the Shah and his movements has eclipsed public curiosity about the Claimant and his trial. Nothing is spoken of but the Shah. Nothing seems to interest newspaper readers so much as a description of the entertainments given to the Shah, unless it be descriptions of his dresses and his jewels. The metropolis is quite in a fever, and will probably remain so until His Majesty has taken leave of it. All things considered, this popular excitement is a little *de trop*. Of the expense incurred in its manifestation, we say nothing. There is a plethora of wealth in the kingdom, which it is not inexpedient to draw forth to some extent from its places of deposit. But it is impossible not to observe with some feeling of regret and even of humiliation, the contrast exhibited between the copious outflow of liberality for the entertainment of the Shah of Persia, and that which distinguished the metropolitan collections of Hospital Sunday. No doubt, the glowing sentiment which has been kindled by the appearance of the Shah amongst us, has derived some of its fervour from the peculiarities of the case. He is the representative of perhaps the oldest dynasty in the world. He is the first of the reigning house of Persia to quit his dominions for a foreign tour. He comes avowedly for the purpose of studying the forms and forces of Western civilisation, that he may give to his people the benefit of his matured judgment of whatever is brought under his notice. He is in search, not of pleasure, but of instruction. He wants more light, and he is self-denying enough to undergo the fatigues and deprivations necessary to obtain it. Possibly, this may be the main cause of his having taken so entirely the fancy of Englishmen. The Court and the Government, the aristocracy and the commonalty, have vied with each other in offering to him extraordinary homage, and, so far as one can judge from his brief utterances, he is deeply impressed with a sense of the goodwill of the English nation.

We are not quite sure that the objects of interest brought under the eyes of the Shah have been wisely selected, although we admit that it is far easier to criticise than to suggest what would have been more appropriate. Very little of what he has seen as yet can be turned to profitable account for the elevation of his own subjects. To some extent, we doubt not, this will be supplied. His Majesty appears to be specially interested in the various applications of mechanical force. Brilliant banquets, fascinating ballets, scenes of fairy-like beauty, choicest music, and magnificent receptions may be all very well in their way; but to the Shah they must be somewhat oppressive. The glimpses of the country he has obtained in moving from place to place; the experience he has had of our railway system; the marvels of the telegraph, which puts him in instant communication with his own capital; the evidences of industry which it is impossible that he can fail to have observed; the order and freedom of the people of this vast city; and the manufacturing processes to which he has already given some attention, and will give more, will probably be remembered by him with greater satisfaction than the most glittering and festive assemblies in which he has been "the observed of all observers."

We must not, however, estimate too highly the impressions made upon the mind of the Persian monarch by even the most noteworthy of the scenes which he has witnessed. Nor is it probable that an ancient and effete civilisation like that of Persia will be readily revived by the influence of its Shah. The most sensible thing the Shah has done he did before his arrival in this country. The concession made to Baron Reuter is perhaps the most extraordinary transaction of its kind of this or any

former age. It indicates the boldness and breadth, as well as the caution and business-like capacity, of the potentate who made it. To a certain extent it will, no doubt, be profitably operative. But there is room to question whether it will work so well in practice as it looks on paper. The design is grand and good; the result may turn out to be illusory. We quite agree with the *Pall Mall Gazette* that "mere mechanical means will never by themselves make a nation rich. It is the man, and not the tools, that makes the difference."

CRITICISMS ON THE EDUCATIONAL POLICY OF DISSENTERS.

IT would require more confidence than we possess in our own prophetic powers to speak with any decision as to the prospects of the Elementary Education Act Amendment Bill. Certainly the chances of its passing into law appear to be less now than they were a week ago. The worst feature of the case, though unfortunately too familiar in the educational policy of the present administration, is the dependence of the measure on the good will of the Conservatives. If they so please they can pass it against the protest of consistent Liberals; while if it turns out to be not sufficiently reactionary for their taste it may be thrown out, or more probably allowed quietly to drop. There is indeed another alternative more objectionable than even the passing of the bill in its present form. For the Tories are fully alive to the prospect that the retention of the seventeenth section in the principal Act, giving power to school boards to remit fees in their own schools without the intervention of the guardians, may give the former an advantage in providing for the necessitous poor. According to the new proposal, if a parent unable to pay, and compelled to send his children to school, wishes to have the blessing of the Church catechism, or the tuition of the Romish priest, he must appear before the guardians in order to obtain the requisite relief. If, on the other hand, he is content with school board religion, such as it is, the old clause, which so far as at present understood, Mr. Forster is disposed to retain, would enable the parent to obtain a remission of the fee at a board school without appearing before the guardians at all. Now, if in deference to the opponents whom he has made arbiters of his fate, Mr. Forster should consent to the abolition of this power of school boards, the bill may pass; but it is no exaggeration to say that the effect must be an entire break-up of the Liberal party on the eve of a general election, and the return of the Conservatives to the responsibility as well as the enjoyment of power. If on the other hand he should stand firm, the Tories will in all probability disdain the consideration offered for their services; and in the absence of their auxiliary forces victory is very unlikely. But it is necessary that the attention of all consistent Liberals should be watchfully directed to this subject. For it has, we believe, in many quarters escaped observation. There is no allusion in the new bill to the seventeenth clause of the old Act; and only those who have studied the subject are aware of its importance. But a surrender on this point would reduce school boards elected by the ratepayers very much to the position of mere managers appointed by sectarian societies or clerical authorities; nay to a lower position—for denominational managers can, if so minded, give free admissions, while school boards would be absolutely disabled from doing so. Should the Government give way here, the bill will assume a form so purely reactionary, that we could not be worse off under any Tory Ministry, even were a bishop made Vice-President of the Council.

A good deal of journalistic wrath has been expended, by superfine and sentimental contemporaries of the Liberal press, on the fantastic scruples, and impracticable fanaticism, which alone are thought capable of opposition to the plausible policy of the Government. A conscience which resents the application of 2½d. a-week out of the rates to a fee in a denominational school seems to appraise itself at that amount. And the *Spectator*, with that amiable candour which always seems to smile in its columns, has arrived at the conclusion after much reflection, that the first and dearest object of the League is *the discouragement of denominational schools*. Only when that uncharitable purpose has been achieved is the League supposed to desire in the next place and with less fervour "the encouragement of united secular and undenominational education." (*Sic.*) We note likewise that the *Spectator* appears to be under the impression that, in addition to "the transference of the fee-paying power from the school board to the guardians of the poor," the bill "also deprives the school board of the power of paying a poor child's fees at the school board school." The expression is ambiguous; but the meaning evidently is that boards are to be deprived of the power of remission, which is not the case, unless Mr. Forster hereafter yields to Tory pressure. But, if this were done, the *Spectator* would manifestly approve; and yet our contemporary is regarded—in many respects deservedly—as an eminent representative of Liberalism. But it is not in this matter alone that opposition to unjust endowments at the national expense is obstinately confounded with intolerant opposition to the institution endowed. We have no authority to speak for the League, but, if we understand the aims of that society rightly, we think it a very unfair misinterpretation of its aims to describe it as thirsting for the blood of denominational schools. By all means let these schools multiply, and thrive, and train up the young in the denominational way which managers fear they will desert when they are old. But surely it is asking nothing unreasonable to demand that those who approve of this way, and want the young to walk in it, should pay down the needful money out of their own pockets, unless they can obtain it from the parents. It is no part of the duty of the State to assist any sects whatever in their designs upon the rising generation. For ourselves, so far are we from feeling any hostility to denominational schools, that for long we resisted the intrusion of the Government into the elementary schools at all. Our ideal was—and as an ideal we by no means surrender it—the voluntary co-operation of all sections of the Church to secure the education of the poor, without State aid or interference. But when facts proved that in the present condition of society the work of secular instruction was not likely to be accomplished thus, we yielded to what the French call the logic of events. At the same time we felt, and the same logic of events proves us here to be right, that the only possible issue was the complete separation of secular from religious teaching. It is therefore no hostility to denominational schools as such, but partly our strong feeling that the State ought to let dogmatic teaching alone, and partly our impatience and disgust at the hindrances put in the way of education by the present system and its eternal wrangle, which impel us to protest against every concession which may serve to strengthen the vested interests of the sects.

It is of no use to urge that the sums of money concerned are trifling, or that each Nonconformist share in the pauper child's 2½d. is a vanishing quantity. That may be; but small as the amount is, it serves to continue a greater injustice, and that is the system of Imperial grants to denominational schools. That system is bad every way; unsound in principle and wretchedly ineffective in practice; partial and unfair in its application; effective only for the one purpose of bolstering up a priestly domination over the schools which is a reproach to the age. Our opponents are constantly in the habit of assuming that we have condoned this scandal; and when we object to such so-called amendments as the present proposals, they sneer at us for straining at a gnat while we swallow a camel. But the sneer is very much out of place; for, indeed, we have not swallowed the camel at all, at least not with our own goodwill. At the most, it has been thrust down our throats, and we find it exceedingly indigestible. The truer comparison would be a hostile fortress planted in our midst, to which we decline to allow the slightest repairs. It may seem trivial to object to two penn'orth of paint here and a couple of slates there; but then we protest against the whole thing, and so far as we can prevent its being renewed we will.

The argument from practicability is plausible; but it will not hold water. Here are the denominational schools established, we are told; they are actually doing the work. Should they be discarded, and the ratepayers put to the expense of fresh building? Certainly not; but the managers of these schools are more impracticable than we take them to be if, having already admitted, by accepting the time-table conscience clause, the principle of separating secular from religious instruction, they would not yield under a little pressure to the extension of that principle a little further. We are sometimes asked, in a tone intended to rebuke our unreason, what the Government could have done? And the *Saturday Review* makes merry over the consequences to any administration of introducing what the League would think a "statesman-like measure." We fancy there was a time when the present Government was strong enough to have beaten even the parsons. If they are not so now, it is not our fault. The *Spectator* kindly laments that "Dissenters are needlessly endangering their influence with the country." This is very good of our contemporary. We wonder whether he has ever calculated the ratio which the ranks of Nonconformity bear to the whole strength of the Liberal party. If he had, he might have reflected that it is not Dissenters only whose influence is endangered. Great principles have sometimes to be established by making all legislation impossible till they are admitted. We dislike such a prospect; but it may be forced upon us; and electoral squabbles like that at Bath would seem to suggest that its realisation has already commenced.

THE DAILY PAPER QUESTION.

THE letters which have appeared in our columns relative to the shortcomings of the London daily papers, and their general exclusion of reports and other information interesting to Nonconformists and the religious world, have revived a question of no little interest and complexity, and indicate the existence of a grievance of a chronic nature. These complaints come from subscribers to one or another of the morning journals, who apparently speak the sentiments of a pretty large constituency. As to the facts on which these strictures are founded there cannot be much dispute. The daily press of London does to a large extent ignore the subjects which have a special value in the eyes of earnest Christians and philanthropists, and consequently the world in general knows little of what they are doing. Such reports as do occasionally appear are brief, perfunctory, and almost valueless. However firm these papers may be in the advocacy of Liberal principles, they fear to touch questions of religious equality, and are loth to deal with aught that savours of religion. It is even more a question of proportion than of exclusion. Ample space is devoted to racing and turf topics, to lengthened sketches of trivial incidents and public amusements, to voluminous reports of tedious trials, and to elaborate foreign correspondence; but the agencies and movements which aim at elevating and purifying society are for the most part either unnoticed or curtly dismissed. The world is assiduously catered for; the Church is passed over. This policy is condemned by some as unfair; by others as unwise. At all events it gives, as one of our correspondents pointed out, quite a one-sided view of society.

Let us see the drift of the reply that might be given to such allegations. It would no doubt be contended that the managers of such papers are the best judges of their own property; that a newspaper is a newspaper, and not a book of ethics; that a London daily must represent what is of national rather than of sectional importance; that the light and ephemeral subjects referred to have more general attraction than those of a graver character, which are not palatable to the general reader; that the multifarious, and at some seasons overwhelming claim of advertisers and divers commercial interests greatly narrow the space available for special topics; and that Dissent as such is on the whole more liberally treated in respect to publicity than the State Church. In a word, the daily papers have to study and be guided by the prevalent public taste, and those who wish them to become the vehicles of special views or movements have, or ought to have, their own special organs for that purpose whether daily or weekly. The proprietors of the daily press, like the vendors of any other article, must be governed by the state of the market, and are ready to do as much for the promotion of higher objects as is compatible with the general basis on which they are established.

A reply based upon such arguments is quite legitimate, if not conclusive, from the standpoint of the manager of a daily newspaper. At least, those who do not regard it as adequate or satisfactory must find their own remedy—the most obvious one being to establish a daily organ that will meet their wants. A first-class London daily which, besides advocating advanced Liberal principles irrespective of party, feared not to unfurl the banner of religious equality—which, while the champion of the oppressed, should deal with all questions in a frank, just, and catholic spirit—which should be ready to oppose the hypocrisies and delusions of the day however widespread, and disdained to tamper with vice, and parade, if not commend, demoralising customs by public notice—which should strive to elevate the public mind rather than fall in with its equivocal moods—and which should make a point of giving every prominence and encouragement to noble enterprises, even if they have a religious stamp, *ought* to find a constituency wide and earnest enough to ensure success. That much

judgment would be required in conducting such an organ, so that it might satisfy the legitimate cravings of Christian men and set its face against ecclesiastical exclusiveness, without losing the essential qualities of a newspaper, is obvious. There ought to be room for a daily paper having a good backbone and a fixed purpose, that would lead opinion, inspire heal hy sentiments, and be superior to the arts of sensationalism. Such an organ would be a great power—perhaps a regenerating power. It might be a means of reviving the feeble and flaccid faith of society in what is great, sincere, and earnest, apart from circumstances surrounding, and we verily believe it would do much to raise the tone of its contemporaries. But past experience does not warrant very sanguine views on the subject. It is clear from many other indications, besides the correspondence published in our columns, that such a paper would find not a few zealous supporters. Whether they would suffice to float it is another consideration. There are perhaps thousands who have vague sympathies in that direction, but who are unprepared to make any sacrifices to give them practical expression, and would not have the moral courage to stem the tide of social fashion by giving open countenance to such a paper, and whose support would, at the best, be critical rather than generous.

Some of our correspondents have, however, we think done scant justice to the *Daily News*. They have dwelt upon patent defects and shortcomings, without giving our contemporary credit for its conspicuous merits. The *Daily News* has been the faithful advocate of Liberal principles independent of party exigencies. It has never been the mouthpiece of a Cabinet, nor the exponent of fashionable ecclesiasticism. We must not forget how zealously, ably, and persistently it opposed Mr. Forster's Education Bill when the Parliamentary current of opinion ran in its favour; how frequently it has stood in the breach on behalf of the rights of Nonconformists; and that alone among the dailies it has given a fearless if not always a prominent support to religious equality. The shortcomings referred to can hardly be referred to any change of principle, and this year at least the presumed necessity of devoting many columns daily to one Claimant may have been the reason for refusing a hearing to many other and worthier claimants. After all, the *Daily News* is immeasurably the best exponent in the daily press of a broad Liberal creed—the only one that avows disestablishment to be a reasonable, just, and safe policy, and that sees in a National Church a national injustice. It may grudge space for giving publicity to movements in which a large section of its readers are thought to be interested, and give undue prominence to matters which are repugnant to their feelings. In short, without abandoning the principles of an independent and unprejudiced Liberal organ, our contemporary exhibits too many of the faults and failings which arise from manifest commercial prosperity.

No one will accuse us of writing on this subject in other than a disinterested spirit. We cannot but foresee that a cheap daily newspaper with ample resources and an extensive circulation, prominently advocating the same principles, and supplying much that we cannot possibly offer, would be a formidable rival to the *Nonconformist*—perchance swallow us up. At the same time, such a daily organ might exercise a commanding and widespread influence which no weekly could aspire to. Whether the time has come for a paper of this stamp we cannot say. Its success would depend not only upon the loftiness of its aims, but upon the skill and resources of its managers and the hearty co-operation of a large and indulgent constituency.

HOW IT STRIKES A STRANGER.

House of Commons, Tuesday.

Business has flagged a good deal in the House this week in consequence of the Shah's visit, and I have not very much to say that will be interesting. The most powerful of spiders, able to construct a whole edifice from itself alone, needs nevertheless some angle of support or some peg on which to sustain its first thread, and I, who am merely an observer and in no sense a creator, want a good many pegs for my productions. I was surprised rather to see the House go so mad about the Shah. When Mr. Gladstone announced that there would be no sitting on Friday evening there were many cheers which seemed to be very sincere, and one old gentleman, at the prospect of the feast, laughed such a hearty laugh of pure joy as we should expect to hear only from a schoolboy when he opened the hamper from home. So when the paper was placed upon the door on Friday, containing the programme of the arrangements for Monday, a crowd collected round it, eager and questioning, and at last the lobby was completely blockaded, so that the serjeant-at-arms was compelled to interfere in order to keep the gangway free. The House, the collective wisdom of the nation, is after all made up of common mortality, and gapes and stares as vacantly as the mob in the streets. To be sure, the sight at the Guildhall must have been not exactly "imposing in the extreme," as the newspapers say, but gay. Barring the pleasantness, though of flashing colours and expensive victuals, there really seemed no reason for a struggle for a ticket. As for the Shah—who is he? Nobody knows and nobody cares. For my own part, I rejoiced in the Friday's holiday as an opportunity for a walk in one of the loveliest of June evenings, and for a sight of the sunset light melting into the early dawn of the longest day.

The Zanzibar contract business has been advanced a stage. At one time it was thought that there would be a fiery wrangle over the motion to approve the contract, but the excitement died away as soon as it was known that the Government would accede to Mr. Bouverie's amendment for a select committee. The Treasury Minute giving the reasons for recommending the contract was published on Friday morning, and to the surprise of a good many of our friends, Mr. Baxter's name was found to be attached. It had been confidently asserted that he would never sign it, because his opinion on the matter was as well known in the lobby as that of Mr. Holms. It is noteworthy that the Minute was not written till the 17th instant, so that it is a fair presumption that Mr. Baxter did not sign till forced to do so. He is reported to have excused himself by saying that he is a Secretary to the Treasury, and as such, merely the recorder of their lordships' decisions. At any rate the Minute is no reflection of himself, and I most most sincerely trust that the committee will examine him. His evidence, considering all the circumstances, will be exceedingly instructive and amusing.

Mr. Lowe's speech was a decided contrast to the speech of a few days previously, as indeed it ought to have been. He has an abominably irritating and conceited manner which is barely decent, and I wonder the truth is not sometimes told him pretty plainly. I should say that he is, without exception, the most obstinate person in the House, and that his opinion of himself is higher than any opinion which has ever been formed by anybody of anybody else. This is apparent in everything he does; even in the replies which he has to give to the questions asked of him officially. They are generally curt and offensive, as if he put aside with his foot the member who presumed to speak to him. In the first Zanzibar speech just mentioned he extended his contempt to the whole House of Commons, and seemed to consider that it had no right whatever to question his doings. As often happens, he was most ignorant of what he was most assured, and he found out that Mr. Holms knew far more about the Treasury business than the head of the Treasury himself knew about it. The next time he was more cautious, and had evidently had a warning. He descended a little more nearly to the level of ordinary mortals. Still, though not so assured he was not less ignorant, and the sum total of his defence was that the Treasury had determined upon the terms of a contract, not by competition but by a certain standard of "equity," which in this case meant the appropriation by the Union Company of about 10,000*l.* a year more than need have been given. If any of my readers want to realise the full folly of the transaction, I may say that one of the largest steamship companies in the world—so I am told by one of their own officers—never heard of the projected contract till it was all settled!! It is fully time, I think, that the Liberal party put the question *quo warranto* to some of Mr. Gladstone's Ministers, and to none of them could it be put more pertinently than to the Chancellor of the Exchequer. Can anybody say what he has done that he should occupy the seat of the righteous? Looking back over his career, the only thing of importance which meets us is the speech against the Reform Bill, the importance of which was ridiculously exaggerated. It owed its prominence partly to the poverty of argument on the other side which was fit to be presented to intelligent people, but mainly to the geographical position of the speaker. Had it been delivered from the opposite benches, nothing much would have been thought of it. Anyhow it was not to be considered a ticket of admission to a Liberal Government.

Mr. Stansfeld has laboured hard at his Rating Bill during the week, and could not but win the sympathy of all spectators. It was impossible to avoid a sense of pity when seeing him on the Treasury Bench poring over his bill and baited by such creatures as Mr. Corrance, Sir George Jenkinson, Mr. Sclater-Booth, and Mr. Hunt. They were almost too much for him, not by force of brains, but by power of confusion and obstreperousness. He is not physically strong, and at times they threatened to drown him and his bill altogether. The subject, too, was very intricate, and often we hardly knew where we were. The very chairman, Mr. Bonham Carter, was befogged, and was detected in reading the wrong amendment, a mistake which he had to rectify as best he could. If the amendment had really been put the consequences would have been such as to make the oldest clerk in the House shudder. At another time Mr. Corrance was found to be talking Latin, not merely a quotation, but a long series of Latin sentences which, of course, nobody understood, and were, of course, not reported. The manner in which this bill was handled in committee, was a shining instance of the truth of what Mr. Mill and others have said about the unsuitability of the House for the discussion of details. If the courts of law are able to interpret the Rating Bill when it comes into their hands, it will be a marvel. The unintelligibility of the bill, however, is hardly its worst defect. There is no principle in it which is consistently applied, and it would seem as if pride were taken in its heterogeneousness. I heard one honourable member actually arguing against government by what he called "abstract theory," and he did so with the most conscious conceit imaginable, as if abstract theory were an impersonation of the evil one, forgetting that his enemy was simply the very just proposition, that what is good in one case is good in a precisely similar case. Really this is no abstract theory, but sound practical sense, and because there is so little of it in the House, our legislation has become a wilderness of single instances which it takes a lifetime imperfectly to master.

C.

ELECTION INTELLIGENCE.

On Saturday the Hon. Charles French, Liberal and Home-Rulist, was elected, without opposition, as one of the members for the county of Roscommon, in succession to the late Colonel French.

Mr. Miller and Lord Dunglas were nominated as the Liberal and Conservative candidates respectively for Berwickshire yesterday morning. The polling takes place on Friday. Mr. J. C. Cox, of Belper, a Derbyshire magistrate, came forward last week as the Radical candidate for Bath. In his address, he says that as a member of the Education League, he is strongly opposed to the retrograde policy of the Education Act Amendment Bill. Though a Churchman, he would support disestablishment, being a member of the Council of the Liberation Society. He is in favour of household suffrage in counties, the Permissive Bill, &c. At a meeting on Friday night, men wearing Captain Hayter's card, but probably employed by some one else, seized Mr. Cox, and endeavoured to throw him out of the window. Afterwards, packets of cayenne pepper were thrown into the eyes of Mr. Cox, Mr. Francis Adams, and Mr. Howard Evans, who were violently hustled through the streets to their hotel, where medical attendance was needed to relieve the agony they were suffering. A reward of 50*l.* has been offered for the discovery of the offenders. Mr. Morley, M.P., and Mr. Cossham, of Bristol, have addressed the Liberal electors in favour of Mr. Hayter, and of the retirement of Mr. Cox.

THE BURNING OF ALEXANDRA PALACE.—Dr. Lankester concluded on Monday the inquest respecting the death of Thomas Larner, who died from injuries he received at the burning of the Alexandra Palace. At the conclusion of the evidence the coroner said the jury had gone into the question of the origin of the fire, but the evidence on this point was not satisfactory. They could not tell whether it was caused by the plumbers, by the fireworks, or by spontaneous combustion. If the jury could not come to any conclusion, it would be better to return an open verdict, but this would not be satisfactory, as it would not show the origin of the fire. It had been stated there was not an adequate supply of water. They had conclusive evidence that such was not the case. The precautions taken by the company were rendered useless by the falling in of the dome and the injury to the hose. He did not think any blame attached to the directors, and it was a source of regret that no light had been thrown upon the cause of the fire. The jury returned the following verdict:—"That the deceased, Thomas Larner, expired from burns on the body and injuries to the legs, caused by a portion of the dome of the Alexandra Palace falling upon him during the destruction of that edifice by fire on the 9th inst. How the fire occurred the evidence failed to show; but they wish to express their admiration of the conduct of Mr. Thomas Dixon, the secretary of the company, and of Page, the smith, who, at great risk to themselves, extricated the unfortunate deceased from the burning mass."

THE SHAH IN ENGLAND.

The Shah of Persia, with a numerous retinue, came over from Ostend to England on Wednesday last on board the Vigilant steam yacht, which reached Dover about half-past two o'clock. The water was very smooth, and in mid-channel the air was very clear. Everything went off as it had been arranged, and all that was done was plainly to be perceived from the Vigilant, which conveyed the Shah and the most distinguished of his attendants. From Ostend to Dover (says the correspondent of the *Times*) there was a continuous naval review, always interesting and impressive, but terminating in a display of strength and skill and discipline of which the country may well feel proud. The Shah watched it with observant attention, and constantly made notes in his journal of the various movements in which the ships and the sailors were engaged. The same correspondent states elsewhere that His Majesty is keeping a journal, which he writes up most assiduously. Moreover, he has with him his own special correspondent in the person of Mahommed Hassan Khan Sanee-ed-Dowlah, editor of the *Official Gazette* of Persia. This gentleman is also one of the deputy-masters of the ceremonies. There was also a multitude of steamers and yachts to give the Shah a welcome. Great preparations had been made at the Admiralty Pier, Dover, and His Majesty was cordially received by the Duke of Edinburgh and Prince Arthur, the various officials, and a multitude of people. The Shah replied to the address of the Mayor and Corporation of Dover *vivâ voce*, speaking to Sir Henry Rawlinson in Persian. His answer was thus translated by Sir Henry:—

His Majesty desires to express his thanks to the mayor, aldermen, and burgesses of Dover for the very kind and cordial address which they have just presented to him. He says he accepts this welcome from the loyal subjects of Her Majesty the Queen in the same spirit as that in which it is offered. He can never forget the early date and the long continuance of the friendly relations which have existed between the Governments of England and Persia, and, believing as he does that the interests of the two countries are in the East to a great extent identical, he is perfectly satisfied that those interests will be strengthened and increased by his visit to this country. In conclusion he says that, in entering the dominions of Queen Victoria, he feels that he comes among friends and well-wishers.

The train from Dover with the Imperial party reached Charing-cross Railway about half-past six, just as a very heavy fall of rain was coming on. The Prince of Wales, the Duke of Cambridge, Prince Christian, Prince Edward of Saxe-Weimar, the Duke of Teck, and a brilliant suite, were waiting on the platform. The band played the Persian March, and, as the train stopped, the Prince of Wales entered the royal saloon, and after welcoming the Shah, sat down on his right hand and conversed for some minutes by the help of a Persian interpreter, the Duke of Edinburgh and Prince Arthur having left the carriage. The Duke of Cambridge, Prince Christian, Prince Edward of Saxe-Weimar, and the Duke of Teck, were then presented by the Prince of Wales to the Shah, His Majesty standing at the carriage door and shaking hands with each in turn. Thirteen State carriages were drawn up by the platform. His Majesty and the Prince of Wales, with Lord Ailesbury and a Persian officer of high rank, entered the last, other princes and dignitaries having been seated in other carriages, and the Shah and his party were driven to Buckingham Palace. In spite of the very heavy rain, great crowds of people occupied Trafalgar-square, Parliament-street, and St. James's Park, and gave the Shah a most cordial welcome.

On Thursday afternoon the Shah received the members of the Diplomatic body and Her Majesty's Ministers at Buckingham Palace, and in the evening was present at a State dinner given by the Prince of Wales at Marlborough House, only gentlemen being present. Amongst the guests were the Czarewitch, the Lord Mayor, the Premier, and other Cabinet Ministers.

The Duchess of Sutherland's grand ball followed, and never (says a report in the *Times*) were the splendid hospitalities of Stafford House more magnificently displayed. It was by the express wish of His Royal Highness the Prince of Wales that the State dinner at Marlborough House was arranged to be followed by an entertainment at Stafford House. The scene on the arrival of the Shah was most striking and beautiful. The gallery round the grand staircase was thronged with a brilliant and distinguished crowd as the Duke and Duchess of Sutherland and their family received their august guests in the beautiful hall below. The Shah wore a very splendidly jewelled uniform, and ascended the staircase with the Princess of Wales on his arm. The Czarewitch, the Czarevna, the Prince of Wales, and the other princes of our English House, many splendidly clad Persians, Russians, and other foreigners of rank swelled this very royal and noble company. The Shah remained in the gallery and witnessed the dancing for more than half an hour, and did not leave Stafford House till half-past twelve o'clock.

On Friday morning the Shah, attended by the Grand Vizier and a large party of Persian princes and dignitaries, and also by Sir Henry Rawlinson, Sir Arnold Kemball, Lord Morley (Lord-in-Waiting), &c., went to visit the Queen at Windsor, His Majesty occupying an open landau drawn by four horses *en route* to Paddington. There was a large number of spectators along the line. The station was profusely decorated, and the Shah was taken to Windsor in Her Majesty's new broad-gauge carriage, with four saloon carriages in train. On arriving at Windsor His Majesty received an address from the Mayor and Corporation.

The *Court Circular* states that on his arrival at the Castle Her Majesty the Queen received the Shah at the foot of the staircase of the Sovereign's entrance. Her Majesty was accompanied by their Royal Highnesses Prince and Princess Christian of Schleswig-Holstein, Princess Louise (Marchioness of Lorne), and Princess Beatrice. His Majesty was conducted by the Queen to the White Drawing-room, where the royal princesses were presented to the Shah by Her Majesty, and the Persian princes to the Queen by the Shah. The Queen then conferred the Order of the Garter upon His Majesty, assisted by their Royal Highnesses Prince Arthur, K.G., Prince Leopold, K.G., and Prince Christian, K.G. Afterwards the Shah presented the Queen with the Sovereign's Order of Persia and with a newly instituted Order for Ladies. Luncheon was served in the Oak-room shortly after two o'clock. The Shah and suite afterwards drove to Virginia Water and returned to London by the same route as on his arrival. His Majesty reached Buckingham Palace, on his return from Windsor Castle, about seven o'clock, being escorted from the Paddington station by a detachment of the 7th Hussars. His Majesty dined in private.

The State reception in the City on Friday night was attended by about 3,000, including a very great number of distinguished persons. From an early hour of the evening the line of streets from Buckingham Palace to the Guildhall was thronged, and when the Shah passed he was cheered all along the route. At nine o'clock the Lord Mayor, with all the civic functionaries, was in waiting at the porch to receive the receive the royal family and the gnest of the evening. The Duke of Edinburgh and Prince Arthur were announced very soon after nine, and the Prince and Princess of Wales, with the Czarewitch and the Czarevna, came soon after. It was just ten o'clock when the Shah and his suite drove up to the entrance in a number of the Queen's carriages, and with a strong escort of cavalry. The Lord Mayor conducted the royal procession on its way to the Library. First came the Shah, leading the Princess of Wales; next the Prince of Wales and the Czarina; then the Czarewitch and the Lady Mayoress, followed by the Duke of Edinburgh and his sister, Princess Christian, who were succeeded by Prince Arthur and the Duchess of Teck. The Duke of Cambridge, Prince Christian, the Count and Countess Gleichen, and Prince Edward of Saxe-Weimar, were also of the company. The Shah was escorted to his place on the daïs, having the Princess of Wales and the Lord Mayor on his left hand, and the Czarevna on his right. The rest of the members of the royal family present, with the Czarewitch, stood on either hand of the Lord Mayor in front of the daïs. At a signal from the Lord Mayor the ceremony began with the reading by Mr. Catty, the Town Clerk, of the resolution of the Court of Common Council of April 24, and May 29 last, with reference to His Majesty's visit and the address of the corporation. Sir Henry Rawlinson interpreted the address to His Majesty, who made a reply, speaking in his own tongue, which Sir Henry rendered into English as follows:—

His Majesty desires to express his thanks for the very cordial address which you have just presented. In manifesting a wish to undertake this journey and visit the nations of the West, one of his main objects was to acquire by personal observation a knowledge of the institutions of the great English nation, with which his country has been for so long a period in close alliance. He has been exceedingly gratified by the very warm and cordial reception he has obtained from Her Majesty's Government and the English people—a reception which not only expresses the kindly feelings of the Sovereign and her Ministers, but represents also, as he feels assured, the sentiments of the British nation. He is glad to avail himself of this public occasion to make his acknowledgments for the most gratifying testimony of good feeling and attention which he has experienced from all classes, from the moment of his approaching the shores of England up to the present time. He feels that this general manifestation of goodwill is not merely due to his personal position, but that it is in reality the result of those mutual relations of confidence and cordiality arising out of identity of interests which exist between the two nations of Persia and Great Britain. His Majesty will ever retain a most pleasing recollection of the special marks of attention and hospitality which he receiving this evening at the hands of the Lord Mayor, Aldermen, and Commons of the great City of London, so renowned in the history of the world.

The Lord Mayor then formally presented an emblazoned copy of the address to the Shah enclosed in a gold casket, which His Majesty accepted, observing as he did so—as the expression was afterwards rendered into English—that he would always treasure it as a memorial of the occasion. After supper, shortly before twelve o'clock, the Shah, with the Prince and Princess of Wales and the other members of the royal family, took leave—the Lord Mayor and the rest of the civic dignitaries escorting them to the entrance, preceded by trumpeters. His Majesty and the rest of the royal party were enthusiastically cheered by the people outside as they took their departure. Before the company left the library the address of the corporation to the Shah was telegraphed to Teheran, some 3,800 miles distant, by the Indo-European Telegraph Company, and a reply was afterwards received from His Majesty's principal minister there.

On Saturday the Shah visited Woolwich Arsenal, over which he was conducted by Mr. Cardwell, Sir Henry Storks, Sir John Adye, Brigadier-General, and other officials. The first portion of the factory visited was the furnace-room, and there the Shah saw a bar of iron of about 170 feet long taken out of one of the huge furnaces. This was intended for the trunnion of a gun, and by means of a revolving mandrel it was spun round in a succession of coils while at a white heat. Having passed rapidly through the model rooms, the Shah was taken to the rolling mills, where he saw a huge mass of metal rolled out into bars after it had been licked into an immense block by the operation of a steam hammer. In the forge he saw a cylindrical body of iron composed of coils removed from a furnace by tongs thirty feet in length, and weighing sixteen tons. The metal, which was some 8ft. by 4ft., was put at welding heat under a mammoth steam hammer, which welded all the coils together, so that the whole became one piece to form the trunnion of a 25-ton gun. This operation appeared to surprise the Shah more than anything else he saw in the factory. After the royal party had been entertained at luncheon by the Duke of Cambridge, there was a review of the Royal Artillery on the Common. The Shah, who wore the Riband and Star of the Garter, was mounted on a chesnut arab, whose tail was dyed pink. An officer in attendance on His Majesty rode a grey arab, the lower half of whose tail was dyed mauve. When the royal party came upon the Common a salute of twenty-one guns was fired, and the Persian and English standards were hoisted at the saluting point. The troops, guns, and horses were in excellent condition, and the movements were admirably executed. At the close of the inspection, and when the Shah was leaving the ground, a royal salute was fired by the Armstrong 40-pounders. The royal party then returned to Buckingham Palace, and the Shah dined privately at half-past seven.

Subsequently His Majesty went in State to the Royal Italian Opera, Covent Garden, where His Majesty was met by the Prince of Wales, the Duke of Edinburgh, Prince Arthur, and the Duke of Cambridge. The Princess of Wales, the Cesarewitch, and the Cesarevna likewise attended the Opera. There was of course an overflowing attendance. In the midst of the grand tier, was the State-box—the Shah as central figure, with diamond epaulettes, and enormous emeralds, diamond aigrette, diamond scimitar belt, diamond bands—blazing, in short, with diamonds and precious stones. On one side of him sat the Princess of Wales, the Cesarewitch, the Duke of Cambridge, &c.; on the other the Cesarevna, the Prince of Wales, the Duke of Edinburgh, Prince Arthur, the Duke and Duchess of Teck, &c.; behind him, for the most part standing, were many distinguished members of his Court and Household. Close to the State-box was another box, allotted to the Princess Louise and Prince Leopold. Constructed out of six boxes, on the Grand Tier, the State-box bore a close resemblance to that erected for the Sultan of Turkey, with its canopy, gilded crown, and surmounting flags of gilt and silver. Six more boxes in the tier above were appropriated to other personages belonging to the retinue of the Shah. When the "National Anthem" was sung all rose. Then followed a scene from the second act of *Dinorah*, in which Madame Adelina Patti sang the famous "Shadow Song"; the final scene from *Hamlet*, with Mdlle. Albani as the deranged Ophelia; and the second and third acts of *Faust e Margherita*—the characters in which (we need not name them) were sustained by Madame Adelina Patti, Mdlle. Scalchi, Madame Agnese, Signor Nicolini, MM. Faure, Morel, and Tagliafico. In all this His Majesty was evidently interested. Still more gratified, perhaps, was he with the vigorous and stirring march of Signor Vianesi, styled the "Persian March," and including, as an episode, a characteristic air of undoubted Persian origin. This, under the direction of its composer, was performed by the orchestra of the theatre, accompanied by a contingent from the band of the Grenadier Guards, with such well-sustained fire and animation that the whole audience rose and loudly applauded —their faces again turned to the State box. The Shah, himself, and all around him, rose to acknowledge the compliment; the audience insisted upon a repetition of the March, and repeated it was accordingly. During the third act of *Faust*, admirably as it was given by all concerned, the Shah was apparently overcome by the labours of the day. He nevertheless, stayed it out manfully, and did not leave the theatre until the orchestra once more played "God Save the Queen," rising, as before, with the entire audience.

On Sunday, instead of going to Kew Gardens and Richmond, as arranged, the Shah visited the Zoological Gardens, where he had not been expected, and where the curiosity of the visitors proved somewhat inconvenient. The leading walks of the gardens were lined by a fashionable company of privileged ticket-holders, most of them being ladies, and, with the advantage of the lovely weather that prevailed throughout the day, the gardens were seen at their best. Altogether the stay of the Shah extended over two hours, and afforded him much pleasure.

The weather for the naval review at Spithead on Monday was all that could be desired. The Shah left town early by the South-Western Railway, accompanied by the Prince and Princess of Wales and their two eldest boys, the latter in sailor costume, the Duke of Edinburgh, and the Czarewitch and Czarevna. Prince Arthur joined the train at Guildford. The absence of Sir Henry Rawlinson on

account of illness was much regretted; his place was filled by Mr. Ronald Thomson, the English secretary of Legation at Teheran. Portsmouth was reached at about eleven, and the Shah and the princes and princesses alighted, and were received by Mr. Goschen and the Lords of the Admiralty, and the naval and military commanders of the district, and by various admirals, captains, and heads of departments. The platform had been spread with green, which at the final moment was hurriedly overlaid with a stripe of red, for a Shah of Persia, it is said, may not set his foot on green. After an address from the mayor and corporation of Portsmouth, the Shah led the Princess of Wales up the gangway of the Victoria and Albert, and at just eleven o'clock the yacht moved from the pier. At one o'clock the Victoria and Albert lay-to near the Agincourt, and Mr. Goschen and the Lords of the Admiralty having gone first on board Admiral Hornby's flagship, the Shah and the princess left the yacht in a white barge covered with an awning and towed by a steam launch, the royal standards of the Shah and the Prince of Wales being hoisted together on the boat's flagstaff. The Shah was received on board the Agincourt by Mr. Goschen and Sir Alexander Milne, and Admiral Hornby was introduced to His Majesty; so also were Lord Gilford, in command of the gunboat division, and the captains of the ironclads, 1st Division. The Shah was conducted over the Agincourt, which beat to quarters. His Majesty was much struck (the *Times* reporter says) with the magnificent decks of the flag-ship, and remained on board nearly half an hour. The white barge was then towed to the Sultan, which lay not far off, and the Shah and princes boarded Commodore Vansittart's fine vessel, the red royal standard of Persia being run up to the mainmast-head as His Majesty's foot touched the deck. The battery of 18-ton 400-pounder guns on the Sultan's maindeck fairly astonished the Shah. The manner in which the sailors manipulated these immense guns also excited his admiration. While the Shah was on board the Sultan there was a great gathering about that vessel of white-sailed yachts and steamers laden with sight-seers, who cheered and cheered again whenever they caught sight of His Majesty. At five o'clock the train was entered for the return journey. Nine Elms was reached at half-past seven, and here His Majesty took leave of the Prince and Princess of Wales, driving to Buckingham Palace.

In the evening the Shah visited the International Exhibition and the Albert Hall. At the former he saw some of the machinery in motion; at the latter heard the concert. The hall presented a very brilliant appearance.

The review at Windsor yesterday passed off very satisfactorily. Her Majesty was an early visitor to the scene of operations, having been present at nine o'clock in the morning at the interesting operation of throwing a pontoon-bridge across the river at Datchet. The Shah went down to the castle by special train, accompanied by the Prince and Princess of Wales, the Czarewitch, and the Czarevna. The review commenced shortly after five o'clock, in the presence of the Queen and the other members of the royal family and of our imperial and royal guests, as well as a most brilliant general company, including large contingents from both Houses of Parliament. The proceedings lasted about two hours, concluding at seven o'clock with a march-past. Last evening in honour of the Shah, Lord Granville gave a grand banquet at the Foreign Office.

The *Record* states that a copy of the Holy Bible in the Persian language, magnificently bound, has been prepared by order of the British and Foreign Bible Society, and is to be presented by Sir Henry Rawlinson to His Majesty the Shah of Persia without the parade or formality of a special deputation.

It is stated that the telegraphic cabinet in Buckingham Palace is his special delight, and he frequently entertains himself, with the assistance of his Ministers, in sending telegrams to Teheran and receiving the replies.

The *Post* states that when the Shah was addressed at Berlin on the subject of his visit to England, His Majesty is reported to have exclaimed, "Nuages, nuages." On nearing our coast he found a good apology for a sea-fog, and on his arrival in London a positive downpour. On being reminded of his expression when His Majesty visited Windsor last Friday in "Queen's weather," he observed, so it is stated, that "he now found how true it was that Paradise was hidden by clouds." The subject is said to have been recurred to on Saturday at Woolwich Arsenal, when His Majesty declared that a smoky veil also obscured another place.

The *Daily Telegraph* has authority for stating that from the moment when the advanced guard of the British fleet loomed out of the mist of the Belgian shore, and thundered out their salutes of welcome, until the close of Saturday's proceedings, the Shah has been thoroughly delighted with his visit to England.

Before leaving Berlin the Shah of Persia presented to the German Emperor a very costly gold snuffbox richly studded with diamonds. His Majesty presented to the Empress a necklace, likewise richly set with brilliants. The Shah has conferred the Grand Cross of the Order of the Sun and Lion on Count von Roon, the Prussian Prime Minister, and the Officers' Cross of the same Order on Friedrich Bodenstedt, the professed translator of the "Songs of Mirza Schaff, the Persian poet." It is stated, however, that M. Bodenstedt's verses are in reality originals written only in the Persian style. In addition to a sum of 4,000 thalers, the illustrious visitor has given away to the imperial servants a great number of gold watches, brooches, and other ornaments, and also valuable Persian shawls.

Since his departure from his native country His Majesty the Shah has instituted a new order called the "Order of the Sun," which is for ladies only. The recipients of this order are, up to the present, the Queen of England, the Princess of Wales, the Empress of Germany, the Princess Imperial of Germany, and the Czarevna. The Shah has presented to Her Majesty, and also to the Prince of Wales, his portrait set in diamonds, which constitutes the highest Persian Order existent.

The Persian princes, with their suite, the Grand Vizier, and his brother Yahya Khan, Mirza Malcolm Khan, Neriman Khan, and the Minister of Public Works, honoured the Baron and Baroness de Reuter with a visit on Sunday morning, and remained to luncheon.

Through his Chief Minister, the Shah has expressed to the Lord Mayor his thanks for the magnificent reception at Guildhall on Friday night.

It has been definitely arranged that His Majesty the Shah will visit the Crystal Palace on Monday next, and that he will quit England for France on Thursday, the 3rd prox., landing in that country at Cherbourg.

FOREIGN MISCELLANY.

A Roman telegram mentions a report that the Duke of Modena has advanced ten million francs to the Carlists.

The German Parliament has passed the third reading of the bill for the introduction of the Imperial Constitution into Alsace-Lorraine from the 1st Jan. 1874.

It has been announced at Berlin that the Emperor William will go to Vienna in August to pay the Emperor Francis Joseph his promised visit. His Majesty hopes to return to Berlin by the beginning of September, as on the second of that month the monument to commemorate the German victories is to be unveiled on the Königsplatz. His health has greatly improved.

THE OPERATIONS AT KHIVA.—We learn from St. Petersburg that General Kauffmann captured the fortress of Kasarasp, on the left bank of the Amu Daria, on the 25th ult., as well as three guns and ammunition, left by the enemy, who fled. His detachment was only three days' march from Khiva.

THE SUCCESSOR OF PIUS IX.—The Versailles correspondent of the *Cologne Gazette* affirms that the French Government is making efforts to have the next conclave held outside Italy. The Jesuits desire to have Pau placed at the cardinals' disposal. The French Government would make use of its veto only in case Cardinal Prince Hohenlohe were elected; otherwise it will leave free play to the Jesuits.

THE EX-QUEEN ISABELLA OF SPAIN was present at the reception by the Pope on Saturday of a deputation which congratulated His Holiness upon the anniversary of his accession. In replying to the address presented to him, Pius IX., after condemning civil marriages, and declaring that there could be no alliance between light and darkness, expressed a hope that Queen Isabella might one day see an end put to the sufferings of her country. Her Majesty was so affected by this remark that she burst into tears.

THE SEARCH OF TRAVELLERS' LUGGAGE.—In conformity with a special convention between the Governments of Germany, Austria, and Italy, the troublesome and annoying practice of examination of travellers' luggage on frontier stations between the three States will be henceforward discontinued. Statistical accounts carefully compiled prove the expenditure incurred for maintaining the staff of examiners to exceed considerably the returns made by payment of duty on imported articles.

THE LEGITIMIST PRETENDER AND HIS FRIENDS.—The *New Free Press* of Vienna states that several Legitimist members of the French jury at the Exhibition visited the Comte de Chambord and conversed with him on French politics. They suggested to him the advisability of appointing a successor, and inquired whether he would object to Prince Louis Napoleon. The Comte de Chambord replied that he had long considered the subject, but thought it beneath his diguity to express an opinion on it.

THE RECENT AMERICAN ARCTIC EXPEDITION.—An official report of the Secretary of the Navy has been published respecting the Arctic exploring ship Polaris, from which it appears that the original accounts respecting the accidental separation of the crew from the vessel are confirmed, and that Captain Hall's death is explained without any suspicion of foul play. Important scientific results have been obtained. The supposed open Polar Sea proves to be a sound opening into Kennedy Channel, with an inlet on the east, probably marking the northern shore of Greenland. A relief expedition, organised by the Government, will start early in July.

THE POPE AND THE CARDINALS.—On Friday the Pope gave a reception to the cardinals, and delivered a speech on the occasion. His Holiness commended the zeal shown by the cardinals for the rights of the Church, adding that their example found imitators in Italy and abroad, and these were the bright spots in the aspect of affairs which consoled him. At the same time he could not resist turning his eyes towards the spectacle of the thousand ills with which the Church was afflicted. He added:—"Our adversaries object to our enumerating these evils, but, nevertheless, we reiterate our protests; we confirm the censures incurred by the usurpers of the Papal States and the property of the Church. We repeat them all the more because we see daily fresh attacks made upon religion, as, for example, the funeral of Signor Rattazzi, who died without the consolation of religion in obedience to the wishes of his friends. Signor Rattazzi always fought against the peace of Italy and the Holy See; still the judgment of God is unknown to us, nor must we seek to guess it. But I experienced a very painful impression on learning from the newspapers that the clergy of Alessandria were present at the funeral obsequies. Those priests showed themselves greater courtiers than ministers of God. I hope, however, that the news given by the papers is false." The Pope in conclusion urged the cardinals to pray to God to keep far from them all idea of conciliation. His Holiness said:—"Let each one stand firm. They want me to go with them, and I wish them to come towards me; I cannot go, and will not."

A SWISS PUBLIC MEETING.—One of the largest and most important public meetings which have been held in Switzerland during the past century assembled at Solothurn on the 15th inst. A great number of representatives of all the Swiss cantons were present, and it is stated that more than 30,000 people took part in the meeting. The following resolutions were unanimously passed after a number of speeches strongly condemning the attempts of the Roman Catholic Church to interfere in the political affairs of the Confederation:—"1. We desire a revision of the Federal Constitution by a union of all liberal-minded people in Switzerland. 2. The principal reforms to be secured by this revision are: The development and national organisation of our defensive forces; the establishment of a uniform system of law; agricultural reforms; the extension of individual rights; compulsory and gratuitous education, freed from ecclesiastical control; civil marriage; freedom for every religious creed; protection for the rights of the federation against every religious organisation or establishment which does not rest on a national and Republican basis; and abolition of the post of Papal Nuncio and of the bishoprics which are not controlled by the Republic and the nation. 3. We decide to present a petition to the Federal Council, through the Federal Assembly, asking that the latter may enter upon a revision of the Constitution in the above sense next session. 4. We will support the efforts of the Swiss Volksverein to establish sections in all the Swiss cantons. 5. We pledge ourselves harmoniously and sincerely to support a policy of reform, and to persist in the struggle for the spiritual and political independence of our people."

THREATENED BUILDING STRIKE.—London is threatened with another strike, or it may be lock-out, in the building trade. The carpenters and joiners want 9d. an hour, instead of 8½d., and the masters refuse it absolutely now and refuse even in March, 1874, unless the men will give them another hour on Saturday, and take lower payment for overtime. The men have refused to agree to this, and there is to be a general strike from August 1. —*Spectator*.

ORPHAN WORKING SCHOOL.—The annual examination and distribution of prizes to the successful competitors took place on Thursday at the school, which is situated in Maitland Park, Haverstock-hill; Mr. J. K. Welch in the chair. The Lord Mayor was to have presided, but was prevented from doing so in consequence of business connected with the Bank forgeries. A letter of apology for non-attendance was received from the Bishop of London. The proceedings opened with a hymn, after which the children were examined in a long list of subjects, in all of which they showed a marvellous degree of proficiency. At the conclusion of the examination, the prizes were distributed, some of the principal prizes falling to the share of Alfred Sear, W. A. Freeman, F. Kendall, A. Benson, Ann Munday, Emily M. J. Jones, Clara Miskin, Jessie L. Page, &c. After the prizes had been distributed, the Chairman made a powerful appeal on behalf of the school. In the course of his remarks he said that, unfortunately, at the elections which took place twice a year they were obliged to refuse a large number of deserving cases in consequence of want of funds. The charity was founded in 1758, and there were now in the school upwards of 247 boys and 132 girls, the total being 379. During the past year 72 children had been admitted, and altogether 2,818 had passed through the institution since its formation. The building was intended to accommodate 400 children, but the committee had not been able to admit to the full extent of accommodation simply from want of funds. At the present time the charity was in need of great assistance, having had to borrow 1,000*l.*, and it depended for more than four-fifths of its income upon voluntary contributions. The annual income required was 10,000*l.*; the sum derived from property amounted to only 2,200*l.*, while the annual subscriptions averaged only 2,400*l.*, the amount to be raised annually thus reaching 5,400*l.* At the conclusion of the address the company retired to the schoolroom, where an excellent *déjeûner* was provided. In the evening, under the presidency of Mr. G. Hanbury, the children underwent a further examination, which was attended with favourable results. The proceedings terminated with a vote of thanks to the chairman.

Literature.

"SOME PRESENT DIFFICULTIES IN THEOLOGY."*

This volume is an admirable specimen of a species of literature which, if kept in relation to immediate needs, can hardly be too much cultivated. What with cheap translations of Strauss and Renan, and the general infiltration of sceptical ideas into the busy English mind in a partial but suggestive way, through magazines and newspapers—with what vivid applications of such ideas given by men like Mr. M. Arnold, who would have us all to be Christians yet with a reserve in the background of our minds that Christ was, after all, an amiable self-deceiver, and consequently a deceiver of others, and that such things as New Testament miracles—resurrection and the rest—are but an unimportant airy appendage hung on to the moral element of Christianity, and doomed, with the advance of culture, to drop quietly into the recognised region of "Aberglaube," or extra belief, or pure superstition—when such ideas, we say, are presented in the most fascinating form to the young and ingenuous mind naturally given to seek what is novel and striking, it is surely no unworthy work to try what can be achieved by "apologetics" in our day. And when the task is fairly tried, the comfort is, that the work is found to be mostly done ready to hand. The cultured doubters of our nineteenth century, who pique themselves on their vast cleverness, originality, and daring, are but followers of the men of "the ancient "times." Strauss, Renan, and Mr. Arnold are really repeaters, in great part, of ideas as old as Porphyry, Celsus, and Julian and the rest.

Mr. Gibb's lecture in this volume is specially interesting, as bringing out this fact, with a quiet clearness and literary grace alike grateful to ear and mind. Mr. Gibb is patient with speculative doubt, on the ground that it is "*historical*." "It is not a just view either of "human nature or of history to regard dis- "belief of the Christian religion as a monstrous "paradox, which it is hardly possible for a "rational man to entertain. It is no new "phenomenon in history; we read of its having "been, and we know that it is still, the domi- "nant mode of thought in other parts of the "world, not only amid barbarians, but among "enlightened and cultivated nations." And he goes on to write:—

"Modern unbelief has been able to add but little to what Celsus and Porphyry and Julian urged in the early centuries against the faith of Christ. Like modern critics, although in language more offensive, they ridiculed the idea of Christ having been born of a virgin—a story which they spoke of as a wild fable. As to His resurrection from the dead, Celsus said that as no one had ever returned from the dead, it was certain that Christ was no exception to this universal law. The story was either a fraudulent invention of His disciples or an hallucination of some women labouring under strong excitement—here again anticipating modern criticism. Another favourite subject for their incredulous scorn was the undue importance which the Christian scheme appeared to confer upon the redeemed. Was God (said Celsus) to neglect the world and all things in it, and to occupy Himself unceasingly in sending messengers to a few favourite individuals, and to make it His supreme concern how they might be eternally united to Him?"

Mr. Gibb is successful in dealing with Mr. Arnold's reasons for honouring Christ, because He gave "mankind a new method and commu- "nicated to them a secret." Mr. Gibb well points out that Mr. Arnold's theory is unjust to the moralists of the Pagan world. "They failed "certainly to educate the world to morality; "but it is unjust to say that they did not "counsel men to give heed to the inner "thoughts of their hearts, and to obey their "consciences. In Plato, Seneca, and in Marcus "Aurelius, we find such counsels nobly ex- "pressed and earnestly inculcated." "Mr. "Arnold's theory is, indeed, only a method of "shedding a certain religious light upon un- "belief, so that it may appear a little less bare "and cold than when it stands out in the clear "light of Straus's pitiless logic." And this is well said.

Dr. Oswald Dykes, in his lecture "On the "Authority of Holy Scripture," thoughtfully traces up all forms of authority—parental, political, social—to an underived authority, in which they have their source and corrective.

"The derivative human right to be credited and obeyed could not exist, unless behind every human witness and law-giver there were One whose testimony being infallible must be absolutely believed; whose will, being supreme, must be absolutely done. He it is who really requires me to believe my brother when he speaks the truth, and to obey my father when he commands the duty; and if it were not for that authority of His sustaining theirs, neither brother's witness nor father's command could have any authority at all over me. Herein is that word of wide sweep. 'Thou couldest have no power (literally no authority ἐξουσιαν οὐδεμίαν) against Me, except it were given thee from above.'"

By various analogies he aptly illustrates the grounds on which we accept the authority of Scripture, and adds: "The historical genuine "view of the Bible as a record of past events, and "a testimony to facts by honest men, is as certain "as any piece of ancient history can be; but it "involves, *of necessity*, the fact of God's having "spoken to these men, and of their having "honestly tried to report his word." He finds the Supernatural—*i.e.* God, speaking to men—hung in the forefront of the record—deny it, the rest becomes unintelligible; accept it as a fact, miracles flow out of it. This lecture is very able and closely reasoned, and has a bold convincing view with which we are much pleased. The appeals to human analogy of human relations are very admirably followed up.

Professor Lorimer's lecture on "Disbelief in "Miracles," shows large research and careful application of facts; and Dr. Chalmers's "Theo- "ries of the Atonement" is complete and thorough, with a certain hardness in approach, if we may speak so, which is shown in the way in which he deals with some points in Bushnell's writings, and in those of Dr. Young. But the volume is really admirable, and considering that the writers had no definite arrangement with each other, it is very complete. We should not omit to say that Dr. Dykes's preface is done with great skill and good sense.

* *Some Present Difficulties in Theology: being Lectures to Young Men, delivered at the English Presbyterian College, London.* With Preface by the Rev. J. OSWALD DYKES, D.D. (Hodder and Stoughton.)

"THE CONFLICT OF STUDIES."*

By the "Conflict of Studies" Mr. Todhunter means the conflict arising from the claims set up in recent years for the equal recognition of physical science with mathematics and classics in the great seats of learning. Mr. Todhunter tells us that in assisting to form a judgment on the rival claims presented, he speaks rather as a witness who is offering evidence than as an advocate arguing a cause, or a judge pronouncing a decision. It would probably have been of no consequence to the result of the evidence produced whether it had been presented simply, or had been arranged as an argument. There can be no doubt its force is directed against modern pretensions. Mr. Todhunter is certainly no friend to what is called useful knowledge as a substitute for culture and literature; nor would he give to University men a special training, whether for science or business. The object of their training, he thinks, is not to produce experts; but "to cultivate the mind so "as to render it well fitted for future exertion "in any direction which has to be followed." The instruments for carrying on this intellectual gymnastic are, in Mr. Todhunter's opinion, the classics and mathematics, but chiefly the latter. He quotes the opinion of an "eminent "authority," that the superiority which Professor Sedgwick manifested over most of his fellow geologists was due to the early and severer studies through which he had passed. Elsewhere he mentions an instance of similar bearing:—"A distinguished chemist, only re- "cently lost to science, once expressed in my "hearing his surprise at the uniform excellence "of the papers in natural philosophy sent by "the pupils of a certain college, contrasted with "the inferior quality of the papers in chemis- "try; I did not suggest the explanation, "though I had no doubt about it; the natural "philosophy was taught by a man thoroughly "trained in mathematics." Mr. Todhunter exhibits a good-humoured, but satirical disposition in reference to the claims which have been set up for the superiority of experimental philosophy as a subject of study, and as a means of intellectual culture. We heartily agree with him in deriding the exaggerated pretensions which those interested in the pursuit or the results of these studies have made. To calico printers it is undoubtedly of importance that they should be taught something of chemistry, and every one is pleased to know as much as possible of natural history; but it by no means follows that either of these sciences or both of them together would promote our entire intellectual well-being equally with the knowledge of classics and mathematics. The interest a boy takes in a subject is not the measure of its importance, and one essential value of good training is to awaken interest in studies which are at first sight repellant. Before dismissing this subject, we cannot refrain from quoting Mr. Todhunter's opinion on the tenderest and most cherished belief of the votaries of the natural sciences, that they are "eminently and especially salutary "as a means of developing the powers of obser- "vation." He remarks, "I cannot admit the "validity of this claim. The study of any sub- "ject tends to make men observant of the "special matter of that subject; the study of "botany doubtless trains the habit of observing "botanical phenomena; the study of chemistry "doubtless trains the habit of observing "chemical phenomena. But I have never "noticed that the devotion to any specific "branch of natural history or natural philo- "sophy has any potent influence in rendering "the student specially alive to phenomena un- "connected with the specific pursuit: I could "give some striking examples to the contrary."

As a mathematician, Mr. Todhunter has gained such eminence and distinction, that it is not surprising to find him an enthusiast in his profession. But his enthusiasm will assuredly provoke a smile on the face even of those who most admire it, and who can best appreciate his advice. For ourselves, agreeing with him on the whole, we cannot but feel sure that some of the considerations he offers will not, and perhaps ought not to, determine a boy's selection of mathematics over classics as a special study. Nevertheless, the advantages of mathematical pursuits considered in themselves are very great, and we trust they will never be less followed in this country than they are at the present time. One of these advantages is that of furnishing early and continuously materials for the exercise of severe and ingenious thought. Mr. Todhunter refers to this several times. Once, in speaking generally of the exercises, grammatical and mathematical, which may be furnished to students, he says the former are stiff and artificial in comparison with the latter. "It is not absurd to maintain "that Euclid and Apollonius would have re- "garded with interest many of the elegant "deductions which are invented for the use of "our students in geometry; but it seems "scarcely conceivable that the great masters in "any other line of study could condescend to "give a moment's attention to the elementary "books of the beginner." In a subsequent page this is repeated with a particular application to the Latin grammar, which is as undoubtedly true as it is amusing. Another advantage is the moral and intellectual training to which they subject the mind of the student. They require complete attention, the abstraction of the mind from everything else, and this again demands self-denial and self-restraint; they need the exercise of memory but only mediately; immediately they call for thought, concentration, and ingenuity. The third of these essays is on the private study of mathematics, and will be found to contain excellent advice to those who are unable or unwilling to avail themselves of the aid of a tutor.

On two other subjects Mr. Todhunter must be acknowledged as entitled to the utmost deference, and these opinions will be received by most schoolmasters with the weight due to them. The one is his advocacy of Euclid's elements of geometry in opposition to the proposed modern system. The other is the result of his experience of competitive examinations. Of the former we can only record the fact; the reasons given for his opinion, though, according to our judgment, perfectly satisfactory, are not of sufficient general interest for further reference. On the latter we would willingly make many observations if space permitted. We must content ourselves with a brief statement of our author's opinion. Admitting that examinations are to some extent necessary—as, for example, in order to distinguish the varieties of ability, industry, and the different rates of progress, of the pupils in a school, Mr. Todhunter deplores the present excessive competition to secure distinction by success in examinations, and adds sadly and hopelessly, "We must resign ourselves to the fact that education is for the most part directed to training pupils for examination." After speaking of some of the evils which belong to the system, and considering a remedy which has been proposed for them, he concludes:—"It is easy to refine and elaborate our exami- "nation machinery; but the results will scarcely "repay the expenditure of money, time, and "ability. We cannot by our examinations *create* "learning or genius; it is uncertain whether we "can infallibly *discover* them; what we detect is "simply the *examination—passing power* of the "candidate, and this can be adequately appre- "ciated by simpler and less costly processes." These remarks are intended to apply to the examinations of the great schools and the Universities, but they have also a bearing upon the middle-class schools, and even upon those extremely elementary schools for the poorer classes, in which success is tested by certain "Standards." Mr. Todhunter condemns the early age at which this discipline is com-

* *The Conflict of Studies, and Other Essays on Subjects connected with Education.* By J. TODHUNTER, M.A., F.R.S., &c. (London; Macmillan and Co. 1873.)

menced. "We may almost say that children are "now prepared for competitions in which exhi- "bitions or other school advantages are held out "as the prizes of success. One is tempted to wish "that a clause could be inserted in some Factory "Act to control and regulate this variety of "juvenile labour. Human beings, as well as "horses, should be kept clear of the risk of "exhausting their strength in premature races."

We have dwelt at some length upon a volume of essays which may appear to some of our readers to have only a technical interest and importance, and to address itself almost entirely to one class. But we have done so because we regard it as one of the most valuable contributions to the cause of practical education which we have received for a length of time. For this reason we have not referred to two essays which are specially devoted to University subjects. This is a book which deserves a wide circulation, not only amongst schoolmasters and tutors, but also amongst intelligent parents who are capable of regulating, though not of conducting, the education of their sons. And to all who are interested in promoting the spread of a really scientific education we can confidently commend it.

*THE DRAMAS OF ÆSCHYLUS.**

Miss Swanwick has now, after eight years, completed her translation of the works of Æschylus, on the publication of which we may congratulate the lovers of poetry generally, and of classical poetry in particular. These two volumes are companions in excellence and subject to Professor Plumptre's "Sophocles," having many points in common; but especially in the introductory accounts of the Greek religion. The first volume, containing the Trilogy, was reviewed by this journal at the time of its publication, and the record of our appreciation of its merits lies before us. The commendation that we then gave to the accuracy and felicity of the translation, and also to the remarkable power of versification evinced by Miss Swanwick, we might now repeat with additional truth. In both these respects she has naturally lost nothing by time; on the contrary, the increased attention bestowed upon the texts of the four tragedies now published is seen by the greater number of notes on various readings, and the explanation of difficulties encountered in translation.

In the introduction to the first volume an account was given of the principal stages through which the Greek religion passed, and more especially as it is exhibited in Æschylus. The following passage may be taken out of its connection because of its completeness, and because it summarises the general conclusions arrived at; it is a comparison between Æschylus and Shakespeare:—

"In studying the dramas of Æschylus, when we penetrate below the surface, we find that the solution of problems, ethical and religious, bearing upon man's nature and destiny, constitutes their essence, an object to which the delineation of character is made subservient; whereas, in the dramas of Shakespeare, the development of character constitutes the primary aim, to which he subordinates the underlying idea of the whole; accordingly we should vainly seek in the impersonations of the ancient bard that marvellous insight into the more subtle phenomena of human nature which imparts so intense an interest to the productions of Shakespeare. In Æschylus the collision between moral principles, whose harmonious action is essential to the moral order of the world, is set forth by personages, human and superhuman, whose characters are drawn in bold relief, without exhibiting that delicate shading which charms us in the delineation of the modern bard. These personages are led in obedience to one moral principle to violate another, which in its turn finds advocates and champions. The collision between these opposing interests and the various passions evoked in the struggle sustain the interest of the drama, while the *dénouement* exhibits the vindication of eternal order by the triumph of that principle which is of primary obligation. If we apply these principles to the Oresteia, we find that while the several members of the trilogy are linked together by a chain of ethical sequence, which resolves itself into the great doctrine of retribution, each drama is at the same time devoted to the solution of a particular problem, and constitutes accordingly a complete and independent whole."

In this new volume the subject is referred to again in the preface, and in the introductory essays to the "Prometheus Bound." This play is, unfortunately, the sole one remaining of the trilogy which "set forth the relation between "the finite and the supreme will, in their an- "tagonism and their reconciliation." Prometheus is the symbol of finite reason and free will; Zeus the supreme deity of Hellas in conflict with him. We call the reader's special attention to this essay, in which is most admirably set forth the Greek conception of Zeus, of his relation to men, and also the reason for his intense cruelty to Prometheus for his goodness to men. An interesting conjecture founded upon language is worth quoting. Miss Swanwick obtained it from Professor Kuhn:—

"He considers the name of the Titan to be derived from the Sanscrit word *Pramantha*, the instrument used for kindling fire. The root *mand*, or *manth*, implies rotatory motion; and the word *manthami*, used to denote the process of fire-kindling, acquired the secondary sense of snatching away; hence we find another word of the same stock, *pramatha*, signifying theft. The word *manthami* passed into the Greek language, and became the verb *manthanô*, to learn—that is to say, to appropriate knowledge; whence *prometheia*, foreknowledge, forethought. Prometheus, the fire bringer, is the Pramantha personified, and finds his prototype in the Aryan Matarisvan, a divine or semi-divine personage, closely associated with Agni, the fire-god of the Vedas. We have thus another curious instance of the common elements which may be detected in the Vedic and Hellenic mythology, while the development of the Promethean myth affords an instructive illustration of the mode in which words, originally having reference to natural phenomena, gradually became invested with new and more spiritual significance when translated to the soil of Hellas."

Every translation, as such, must be judged by comparison with the original from which it is taken; but it may also be properly compared with other translations of the same work. More especially is this the case with translations from the classic poets, as they must themselves, if poems, exhibit the translator's poetic skill. Besides Miss Swanwick, two other ladies have given us translations of the Prometheus—Mrs. Browning and Mrs. Webster. Those of our readers who possess either or both of those works may like to compare a few lines of the present translation with them. We select the well-known opening of the Titan's lament when first bound to the rock:—

"Oh! holy ether, swiftly-winged gales,
Fountains of rivers, and of ocean waves
Innumerable laughter, general mother Earth,
And orb all-seeing of the sun, I call:
Behold what I, a god, from gods endure."

* *The Dramas of Æschylus.* Translated by ANNA SWANWICK. (London: Bell and Daldy.)

BRIEF NOTICES.

A Month at Gastein: or Footfalls in the Tyrol. With twenty-one illustrations. (Bentley.) This is a very lively record of a pleasant month spent at the baths at Gastein. The writer has a vivacious way of relieving his description by dialogue, and shows, now and then, a real touch of humour. He went by Bruges and Ghent, and of course we have passing pictures of those rather well-worn travel subjects. But he can bring in an incident or an historical reminiscence very effectively. This description of the fate of Jacques van Artevelde—the "Brewer of Ghent," who was the friend of the English King Edward, and who was sacrificed through the jealousy roused among the people by the presence of the foreign sovereign:—

"Jacques rode out of the town to meet Edward, and, on his return, was amazed to find the street crowded with inflamed faces—with men who shook their heads and darted glances of revenge at him; the very men who, until now, had bowed to the ground before him, hastening to outstrip each other in obeying his commands and anticipating his wishes. A low murmur of fierce anger, like the first undertones of a mighty storm, ran through the multitude. Hardly knowing what to make of it, and seeing that a strange change had come over the people, a conviction flashed upon him that men who had not spared their own flesh and blood in fierce anger would as little hesitate to lift hands against their ruler; he hastened the pace of his horse, entered his house, and made fast the entrances. But what number of bars and bolts can resist an enraged mob? Artevelde, seeing how matters stood, addressed them from an upper window, trusting to calm their excitement, and win himself back to their favour. But his voice, his entreaties, and his eloquence had lost their charm. He soon saw that his words were neither heard nor heeded, and with a feeling of despair he closed the window, and endeavoured to take refuge in a church at the back of his house. But it was useless; his star had set; his last moments had come. With a yell of revenge almost resembling the cry of wild beasts, the doors were thrown down, the crowd rushed in, and without mercy, without a moment's respite; without the shriving of a priest, or the consolation of the last rites of the Church, poor Jacques, the intimate of kings, the friend and favourite of the people, was put to death by the very hands which had before sworn him allegiance."

As for Gastein itself, shrouded in its shields of pine, and with the waters rushing by the very walls of the hostelry (to the distress of some sleepers, but not of Bismarck), it has its own attractions; and the baths are doubtless strengthening as well as the air. In spite of some small disadvantages, here very honestly and half-naively set down, this volume inspires us with a desire to go Gastein-wise, notwithstanding Straubinger's autocracy:—

"It was a pleasure to bid farewell to Straubinger's, the Bismarck rooms, and the roaring waterfall. Straubinger himself I had never seen, though I one day fruitlessly endeavoured to gain audience with the renowned *maître*. I subsequently learned that you might ask for him fifty times before he would come to you. In Gastein he is a great man—magistrate, betimes mayor, butcher, and general adjudicator of all questions, public and domestic. Once upon a time a gentleman, thinking his bill at the hotel very much overcharged, requested to see a magistrate, and forthwith was ushered into the presence of Herr Straubinger himself. It will easily be imagined how he fared in the sequel."

But our author's removal was simply from the hotel to the doctor's, where he found the life very pleasant.

A Tour with Cook through Spain. Being a Series of Descriptive Letters on ancient Cities and Scenery of Spain, and of Life, Manners, and Customs of Spaniards, as seen and enjoyed in a Summer Holiday. By J. B. STONE, F.G.S., F.R.H.S.. Illustrated by photographs produced by the autotype process. (Sampson Low and Co.) Mr. Stone's volume is very fairly announced in his rather lengthy title-page, and it is another evidence of the attraction Spain now begins to exert as a country to be "done," like Switzerland and Italy. Full of fine architecture, precious art-relics, many of her towns with long and honourable traditions, and her climate generally delicious, it is a wonder that the "rage for Spain" did not commence sooner. It is true there are some drawbacks—the hotels are miserable mostly, the railways are slow and ill-managed, and they are too often not to be had. The Spanish diligence is a vexatious affair, and mule-driving would be pleasanter almost anywhere else. To "do" Spain well, one needs a dash of the Bohemian—a point on which Mr. Augustus Hare and Mr. Stone are quite agreed. But whatever the discomforts of actual Spanish travel, it is uncommonly pleasant to read about. Mr. Stone writes a very fair descriptive style—not brilliant or overdone, but expressive and good. He is at home, too, in catching glimpses of social and religious life, as his chapters on "Life in Madrid," the "Bull-fight," and "Religion "in Spain," suffice to show. The influence of the priests is not the best; but there is a slow-growing movement in some parts towards Protestantism. The autotype illustrations are good, especially that of Burgos cathedral, which forms the frontispiece.

The Story of our Father's Love. Told to Children. Being a new and enlarged edition of "Theology for "Children." By MARK EVANS. (Sotheran and Co.) We noticed favourably the first edition of Mr. Evans's work—recognising its high aim, the difficulty of reducing the religious truth to suitable simplicity of expression for children, and the triumph which Mr. Evans had obtained in the combination of analysis and narrative. This new edition is in several respects improved, and has some noteworthy additions. The title, too, is, we think, more suitable than the former one—which, though in one regard correct enough, was apt to lead parents to the idea that some special *theory* of Christian truth was enforced, whereas the speciality of the book lies in the very escape from this, while faithfully and in simplest forms presenting the main verities of the Christian faith.

Memorials of the Rev. Dr. Bruce, Newmilns. With a Prefatory Memoir, chiefly Autobiographical. (Aird and Coghill, Glasgow.) Dr. Bruce was a man of some energy and character—in many ways a good specimen of a Scottish Voluntary. His pulpit discourses as published scarcely give a fair idea of the man; for he had a calm, persuasive strength and breadth, which hardly show here; whilst yet he was in no way lacking in the *perfervidum ingenium Scotorum*. He was a warm debater in the Voluntary controversy, and his opponents did not always escape from that conflict with their self-satisfaction quite intact. He was a hard-working pastor, who delighted in quiet thought, but never shirked a trying public duty. And he had a breadth which some of his Scotch brethren lack—this is an instance:—

"As this great movement [the Voluntary Controversy which issued in the Free Church movement of 1843] approached its consummation, it attracted the sympathy and admiration of the great majority of Voluntary Dissenters, who now gladly welcomed their former antagonists as invaluable allies. And well they might; for my conviction is, that the Secession and Relief Churches were instrumental in preserving in the Established Church that vitality which enabled it to give birth to the Free Church. The way was thus paved for the present negotiation for union between them and other Presbyterian Churches, on the basis of their common standards. I cordially subscribe to the opinion of the late Dr. John Brown, of Edinburgh 'that the Secession United Church was a better church than either of the two bodies of which it was composed; and that the United Presbyterian Church is a better church than either the United Secession or the Relief was in its separate state' [these too again, of course, forming the United Presbyterian Church]. *This, I doubt not, will* be true also of the more comprehensive Church of the future."

Like his friend John Ritchie, of Potter-row, Dr. Bruce had a quiet vein of fun in him, and he could appreciate a good joke. Witness this—

"After spending a short time at New Milns, I went to Kilmarnock to visit my friend, the Rev. Dr. Ritchie, afterwards of Edinburgh. On reaching his manse at Clerk's-lane, I made a halt at the gate. My friend came out, and seeing me on horseback, with my saddle-bags hanging over my pony's sides, he pretended to take me for a travelling packman, and, with a wave of his hand, told me gravely he needed nothing in my way. After this characteristic pleasantry, he came forward, took me by the hand, and gave me a hearty welcome."

Dr. Bruce died in his eightieth year, having been fifty-five years a pastor—a long life of usefulness and blessing. The peace of his last days, as described by his daughter, is very beautiful.

Prayer and Contemporary Criticism. Five Sermons. By R. HENRY ROBERTS, B.A. (Hodder and Stoughton.) In an excellent spirit, and with no little power, Mr. Roberts has met many of the arguments put forth by Professor Tyndall and his friend as to the prayer-gauge. If such a proposition had been advanced by any one save a man of high reputation, it would have been treated with contempt, even by some of those who were inclined to defend it; for it exhibits such a hard and narrow literalism of mind as almost inclines one to

doubt, after all, the weight of *pure* scientific training, and its part in culture. Such an intellectual fatuousness has seldom been so ostentatiously displayed. We admire the earnest and thorough manner with which Mr. Roberts canvasses the various points involved.

Miscellaneous.

It is understood that the Earl of Portsmouth has purchased, for 2,500 guineas, the large picture, by Cooper, of Alderney cattle, now in the Royal Academy Exhibition.

"SPORT" AT HURLINGHAM.—The *Globe* says:—"The heir to the throne very wisely withdrew his patronage from the Hurlingham Club some time since; and with him a large body of the aristocracy and gentry also resigned membership. The cruel pastime is now kept alive almost exclusively by men who wear or have worn Her Majesty's uniform. It is not to the credit of a noble profession that this should be so. We had hoped that the army would have been influenced by the very praiseworthy determination of His Royal Highness the Prince of Wales and the other princes of the blood."

HOSPITAL SUNDAY IN LONDON.—The amount received at the Mansion House up to yesterday afternoon towards the Hospital Sunday Fund was about 23,000*l.* The collections at one hundred places of worship, or more, had yet to be sent in. The committee of distribution consists of the following members, who are unconnected with the management of any hospital or dispensary:—The Lord Mayor; Sir Anthony de Rothschild, Bart.; Samuel Morley, Esq., M.P.; Lord Mahon, M.P.; Jervoise Smith, Esq.; Thomson Hankey, Esq.; W. McArthur, Esq., M.P. During the fourteen years that Hospital Sunday has existed in Birmingham, upwards of 56,000*l.* have been collected. The total of the three annual collections made in Liverpool amounts to more than 23,000*l.* Manchester has raised 16,244*l.* by three Hospital Sunday collections. The last collection in Newcastle produced 2,300*l.*, and in Leeds 2,000*l.*

SIR BARTLE FRERE'S MISSION.—At a meeting of the Committee for the Suppression of the East African Slave Trade, held on Tuesday at the Mansion House, Sir Bartle Frere, Lady Burdett-Coutts, the Hon. A. Kinnaird, M.P., and many other well-known people attended, the chair being taken by Alderman Sir T. Dakin, in the absence of the Lord Mayor. Sir Bartle Frere explained that the agreement of the Sultan of Zanzibar was only the commencement of the work which would have to be done, and he said that what he had seen in Africa showed him that the account given in England had not been exaggerated. He believed that the principal and the best method that could be adopted for the suppression of the traffic in human beings was the encouragement of other kinds of commerce, as slavery had almost monopolised the attention of commercial men in the district. Sir Bartle Frere said that slavery existed to a small extent in Egypt, but it was on the increase, and the Khedive ought to be informed of the fact.

THE NEW BANKING BILL.—The bill introduced by the Chancellor of the Exchequer for authorising in certain contingencies a temporary increase of the amount of Bank of England notes has been printed. It provides that whenever the First Lord of the Treasury and the Chancellor of the Exchequer, after communication with the Governor and Deputy-Governor of the Bank, are satisfied that the minimum rate of interest then being charged by the Bank on discounts and temporary advances is not less than 12 per cent., that the foreign exchanges are favourable to this country, and that a large portion of the existing calculation is rendered ineffective for its ordinary purpose by reason of internal panic, they may empower the issue department of the Bank to make, in excess of the authorised issue, a special and temporary issue of notes, in exchange for an equal amount of Government securities, and that the Bank shall pay to the Government the profit of such issue, which is in no case to be less than 12 per cent. per annum, subject to a deduction of 2 per cent. which may be allowed to the Bank for its expenses.

OPPOSITION TO A DENOMINATIONAL SCHOOL BOARD RATE AT NEWMARKET.—A seizure of goods having been made at the respective abodes of the Rev. James Smith, Baptist minister, and Mr. Thomas Bridgeman, for non-payment of this rate, by order of the bench of magistrates, they were put up to auction on June 17, in the public street. But as no auctioneer either in or out of the town would sell, the rate-collector and superintendent of police had to assume this unenviable office. It being market day, there was a great crowd, but so little disposition to buy that in neither case did the goods realise the required sum. There was considerable interruption, Mr. George Kerry, veterinary surgeon and landlord of the Bull Inn, loudly denouncing the whole thing as robbery, and deprecating the purchase of stolen goods. He, although a Churchman, had also refused to pay the rate; but some one without his consent had been found to pay it for him. Every endeavour was made to get Mr. Smith to redeem his goods, to avoid the necessity of a sale; but his invariable answer was—"No man having put his hand to the plough, and looking back, is fit for the kingdom of heaven."

PALESTINE EXPLORATION FUND.—On Tuesday the Archbishop of York presided at the annual meeting of the subscribers to this fund, which was held at the Royal Institution, Albemarle-street. The report stated that during 1872 the triangulation and survey covered 1,200 square miles, and in the present year 400. A sum of £2,337 was expended in the work, and the council appealed for renewed support, not only to complete the survey, but to enable them to employ M. Clermont Ganneau for a year in continuing the Jerusalem excavations. His Grace said the amount already expended approached close upon £20,000; but considering it was to enable the people the better to understand the Bible, so deeply fixed in their affections, no apology was needed for spending so much money. Geography and chronology were the eyes of history, and to supply these for the proper study of the Scriptures they were preparing a map which would be an exact survey and picture of the country and scenes of Holy Writ. A fifth of this work had now been accomplished, and he was sure means would be found to complete the rest. The Dean of Westminster suggested that sufficient attention had now been given to the west of Palestine, and he should be glad to see the completion of the survey to the east of Jordan.

THE COAL QUESTION.—Among the witnesses examined before the Coal Committee on Friday were two London coal-merchants, Mr. Richard Cory and Mr. Cockerell. Mr. Cory said the average price of the best household coals in 1868 was 18s. 7d. a ton: in 1869, 18s. 8d.; in 1870, 18s. 6d.; in 1871, 19s. 3d.; in 1872, 24s. 11d.; up to the present time, 32s. 6d. The maximum price this year had reached 45s. per ton. It was the price sold in shiploads. In 1870 the coals brought into the London coal district, which was coextensive with the metropolitan police district, amounted to 6,759,000 tons; in 1871 to 7,280,000; in 1872, 7,556,000; and up to the end of May this year 2,970,000. Mr. Cockerell concurred generally with the previous witness. A proper rate of profit for the intermediate dealer in coal was, he said, about 6s. or 7s. per ton, but the dealers were not always able to get that. The present prices did not pay, and the merchants were going to raise them. Mr. Cockerell denied that the railway companies refuse to carry coal for private consumers. There was no truth in that statement, he said, at any rate so far as the Great Northern Company was concerned. Answering Mr. Mundella, he said he was aware of the existence of a class of coal-dealers known as the "Forty Thieves." The name was well known in the trade, and referred to dealers who advertise the best coal at a low price, who buy the cheapest coal they can get, and who often advertise under false names.

THE CONSERVATIVES AND THE PRESS.—The London correspondent of the *Suffolk Chronicle* says that perhaps the most remarkable of the preparations that are being made by the Conservatives for the general election is the intended publication of a new daily paper at an altogether unprecedentedly low price. It is to be called the *Country Daily Newspaper*, and its special object will be to supply the rural districts with a daily paper of Conservative principles at such a price that everyone above the status of a pauper will be able to take it in. The price will be one penny per *week* for a paper every day, or a farthing for a single copy. The news will be given in very short, pithy paragraphs, the leaders will be what journalists call "paragraph" leaders, and the sheet, which will consist of four pages of two columns each, will be as compact as "nonpareil" type can make it. It is intended to do the distribution through the post. The paper will, therefore, be virtually a London evening journal, containing the latest news up to the hour of going to press, and the impression will have to be in the post by six o'clock. It will be necessary, in order to get the paper at the low rate above-mentioned, that twelve subscribers should club to have twelve papers sent to them by post under one wrapper, so that the parcel may not exceed the halfpenny book-postage. It is anticipated that a large number of the country gentry and the clergy will become subscribers and undertake to deliver the papers among their tenants and parishioners. The scheme has the sanction of a very influential committee of M.P.'s, two of them members of the last Cabinet. One other incident in connection with this matter is worth mentioning. It is intended to set the paper by means of Mr. Mackie's patent steam type composer, which, so far as human labour is required at all, will be worked by girls. Though the promoters of this scheme kept it as quiet as possible, rumours of their intentions became sufficiently noised abroad to cause considerable excitement in Liberal circles, and by way of counteracting the designs of their opponents certain leading men of the party have bought for about 30,000*l.* the *Clerkenwell News*, or as it calls itself the *Daily Chronicle*. Hitherto this paper has been filled chiefly with advertisements of a class interesting to the working classes, among whom it has a large circulation. Some time ago the then proprietors added as a second title the *Daily Times*, but Mr. Walter obtained an injunction, and the proprietors then substituted the *Daily Chronicle*, I presume with the consent of the proprietors of the *Daily Telegraph*, who bought the copyright of the old *Morning Chronicle*. It is now intended to make this a cheap Ministerialist organ to circulate among the working classes.

THE TICHBORNE TRIAL is still proceeding in the Court of Queen's Bench, and the case for the prosecution is likely to last at least a fortnight longer. On Thursday and Friday, Mr. Gosford, the old land agent of the family, who lived close to Tichborne and was Roger's old friend and executor, was examined. His examination had been divided into two heads, each of which took up a day. The first related to his intercourse and correspondence with Roger during the last four or five years of his life—from the summer of 1849, when Roger met his cousin at Tichborne and conceived an attachment to her, down to his last letter to Mr. Gosford from South America a few days before he embarked on board the Bella, "since which," said Mr. Gosford, "I have never seen or heard of him." The most important part of this examination related to the deposit of the "sealed packet," which, according to Mr. Gosford, was on or about the 1st of January, 1852, in his room at Tichborne, where Roger, he said, constantly was, and had a part of a desk table reserved to him. As to this the defendant in February, 1868, made an affidavit in Chancery:—

Shortly before leaving England, in March, 1852 (a mistake for 1853), I placed in the hands of Gosford the document, with instructions not to open it, except on certain events, one of which I know has not happened, and the other I hope has not happened.

And in cross-examination he said that it related to the seduction of his cousin, and her apprehended confinement. His account of the matter then was that in "July or August," 1852, he had seduced his cousin at Tichborne, "at the Mill," and that in November following he saw her for the last time in the village, and that then—or, as he at another time stated, in March, 1853—he deposited the paper which had reference, he swore, to having apprehended her confinement, but of which he at different times gave two totally different versions. On this subject, Mr. Gosford positively stated that he was sure Roger was never at Tichborne after the 22nd of June, 1852, when he left after staying a few days there; and a great number of Roger's letters, extending all through the months of July, August, September, October, and November, were referred to in support of this view. On Monday, Dr. Kenealy cross-examined Mr. Gosford. For the first two hours the questions were chiefly directed to the object of damaging the credit of the witness, the general result being that Mr. Gosford appeared to have been engaged upon rather bold and extensive agricultural experiments in North Wales, which had resulted in serious losses both to himself and his landlords. The witness, however, added that these misfortunes had not in the least affected the friendly relations which he had always had with those gentlemen, pointing out at the same time that their solicitor was then in court, and able to bear testimony to the accuracy of his statements. The rest of the day was chiefly consumed in a series of questions and answers relating to points in the correspondence of Roger Tichborne; Dr. Kenealy generally suggesting that certain vague allusions might relate to matters discreditable to the young officer's moral character, while Mr. Gosford energetically repudiated such interpretations, and in many instances drew attention to passages in the letters themselves in support of his version. Allusions to handwriting in the course of the examination drew from the Lord Chief Justice the remark that no two handwritings could present more marked peculiarities than those of Roger Tichborne's letters and the letters of the defendant written from Australia. The defendant arrived in court on Monday morning at the usual time, and did not appear to be suffering in any degree from his recent accident at Leeds. Yesterday Mrs. Gosford and Lady Radcliffe were examined.

Gleanings.

The three gauges of railways.—Narrow gauge, broad gauge, and mortgage.

In what case is it absolutely impossible to be slow and sure?—In the case of a watch.

A Kiel professor of philosophy has, according to the German papers, given a ball, to celebrate the 2,302nd anniversary of the birth of Plato!

An American paper says a society has been formed in New York—not before it is wanted—called the "Ladies' Anti-ambitious-to-figure-in-the newspapers-with-no-useful-results-and-to-the-neglect-of-your-own-domestic-duties Society.

AN UNSINKABLE BOAT.—The *Athenæum* states that a trial has been made on the Rotton Park reservoir, Birmingham, of what is called an "unsinkable boat." It is made of boiler-plate, shaped somewhat like a flask, air being supplied through tubes. The boat upon which the trial was made is capable of holding sixteen people, and is fitted up with lockers, seats, and table.

HARD TO SWALLOW.—The *Dundee Advertiser* states that one day last week a Pittenween fishing boat put into Drysart laden with skate, ling, and cod. One of the cod, of enormous size, was purchased by a ship carpenter who lives in a neighbouring village. On the fish being cut open, the stomach was found to be so exceedingly heavy that the carpenter was induced by curiosity to open it, and to his astonishment found that it contained an iron mallet upwards of six pounds in weight.

A COMPARATIVE IMPROVEMENT.—Principal Lee, of Edinburgh University, was frequently complaining of his health, and seemed to take a pleasure in expatiating on his ailments. He was met one morning by Professor Robertson, who expressed a hope that he was well. "Far from well," said the principal; "I've had no sleep for a fortnight." "Then, principal," replied the professor, "you're

getting better; when we last met you had not slept for six weeks!"—*The Book of Scottish Anecdote.*

"MOST WELCOME!"—For a short time after the disruption, an unkindly feeling existed between the ministers of the Established Church and their protesting brethren. Several "free" parishioners of Blackford, Perthshire, waited on Mr. Clark, the established minister, and preferred the request that they might have the services of a non-Erastian sexton. "Will you allow us, sir," said one of the deputation, "to dig our own graves?" "Certainly, gentlemen," said Mr. Clark, "you are most welcome; and the sooner the better!"—*The Book of Scottish Anecdote.*

THE BISHOP AND THE COLLIERS.—The *Birmingham Morning News* says that a story, in which the Bishop of Lichfield is the prominent figure, is just now circulating in Wolverhampton. It is to the effect that while walking in the Black Country a short time ago his lordship saw a number of miners seated on the ground, and went towards them with the object of saying a "word in season." He asked them what they were doing, and was told by one of the men that they had been "loyin'." The bishop evinced some astonishment, and asked for an explanation. "Why, yer see," said one of the men, "one of us has fun' a kettle, and we been a trying who can tell the biggest lie to ha' it." His lordship was shocked, and proceeded to read the men a lecture, telling them, among other things, that he had always been taught that lying was an awful offence, and that, in fact, so strongly had this been impressed upon him that he had never told a lie in the whole course of his life. His lordship had barely finished when one of the men, who had previously remained silent, exclaimed, "Gie the governor the kettle; gie the governor the kettle."

"THE BUSINESS MAN'S BORE ABATER."—Among the many useful inventions of modern days, none deserves to rank higher than an ingenious little machine just invented by an American in Portsmouth, New Hampshire. It is called "the business man's bore abater," and its action is simple and effectual. It consists of a button torpedo, with patent nitro-glycerine back-action attachment, that can be worn on the coat like an ordinary button, which, indeed, it resembles in appearance. When the bore seizes the "abater" it instantly explodes, shivering his hand into a million pieces, and blowing him round the corner into the next street. The inventor, it is stated, has already received orders for all he can manufacture for two years to come. A machine on the same principle, so constructed as to present the appearance of a door-handle, would be very useful to Ministers of State when about to receive deputations and for domestic purposes, such as receiving applicants for charitable donations, rate collectors, and other visitors of this description. A "householder's bore abater" fixed on the front door would be an immense success. It is, however, doubtful whether an ordinary button "abater" would take any effect on those who are interested in the Tichborne case.—*Pall Mall Gazette.*

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

JOHNSON.—On June 18, at Boston, Lincolnshire, the wife of the Rev. E. Johnson, B.A., of a daughter.

MARRIAGES.

DENHAM—MAISHMAN.—June 12, at West-end Chapel, Hammersmith, by the Rev. Philip Bailhache, Frederick Thomas Denham, to Alice Rebecca, youngest daughter of Mr. Maishman, of Hammersmith.

BARNARDO—ELMSLIE.—June 17, at Mr. Spurgeon's Tabernacle, Newington, Thomas John Barnardo, M.D., to Sarah Louisa, only daughter of William Elmslie, The Laurels, Richmond-hill.

CRANE—MAY.—June 17, at St. Paul's, Hawley-road, N.W., William, son of Mr. J. H. Crane, of Kentish-town, the Royal Exchange, and Birmingham, to Emily Elisabeth, daughter of Mr. H. May, of Kentish-town, and Golden-square, St. James's, Westminster, solicitor.

BARNES—WINCH.—On June 19, at the Congregational Church, Newbury, by the Rev. T. C. Udall, William Barnes, of Farringdon, to Sarah, eldest daughter of the late William Winch, Esq., of Wimbledon, Surrey.

FIELDING—COLMAN.—June 19, at Norwich, by the Rev. G. S. Barrett, James Fielding, M.D., Orono, Ont., Canada, to Martha Emma, daughter of the late Thomas Colman, of the former city.

BANK OF ENGLAND.

(From Wednesday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, June 18, 1873.

ISSUE DEPARTMENT.

Notes issued	£36,057,725	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	21,057,725
		Silver Bullion	—
	£36,057,725		£36,057,725

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,398,934
Rest	3,192,306		
Public Deposits	13,190,967		
Other Deposits	16,537,330	Other Securities	22,495,891
Seven Day and other Bills	381,212	Notes	11,166,525
		Gold & Silver Coin	793,465
	£47,854,815		£47,854,815

June 19, 1873 FRANK MAY, Deputy Chief Cashier.

Markets.

CORN EXCHANGE, MARK LANE, Monday, June 23.

We had only a small show of English wheat at market this morning, but arrivals from abroad are moderate. With fine weather we had an inactive trade, but the small supply of English wheat enabled factors to realise the prices of Monday last. The foreign supply consisted mostly of American wheat, and on sales ex ship a decline was in some cases submitted to. Flour was a dull at previous quotations. Peas and beans maintained last week's rates. Barley was in demand at fully late prices. Oats have sold at a further improvement of 1s. per qr. on the week. Indian corn was dull, at barely previous prices. The cargoes of wheat on the coast are unchanged in value.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red	59	to 64
Ditto new	51	56
White	60	68
„ new	51	56
Foreign red	57	60
„ white	63	64
BARLEY—		
English malting	32	37
Chevalier	42	52
Distilling	34	40
Foreign	34	36
MALT—		
Pale	66	74
Chevalier	—	—
Brown	55	60
BEANS—		
Ticks	33	36
Harrow	35	39
Small	—	—
Egyptian	37	39
PEAS—		
Grey	34	to 37
Maple	37	42
White	37	41
Boilers	37	41
Foreign	37	40
RYE—	36	38
OATS—		
English feed	23	30
„ potato	28	35
Scotch feed	—	—
„ potato	—	—
Irish Black	21	23
„ White	20	28
Foreign feed	20	25
FLOUR—		
Town made	47	55
Best country households	43	47
Norfolk & Suffolk	36	43

METROPOLITAN CATTLE MARKET, Monday, June 23.—The total imports of foreign stock into London last week amounted to 17,966 head. In the corresponding week in 1872 we received 16,160; in 1871, 21,226; in 1870, 8,375; in 1869, 12,865; and in 1868, 6,146 head. The cattle trade has been depressed in tone to-day, the warm weather and large supplies offering weakening prices. The supply of foreign beasts has been in excess of the average, consisting of about 345 Spanish, 268 Danish, 221 Gothenburg, 124 Christiania, and 44 Dutch. Prime foreign breeds have been steady in value, but other qualities have been dull. The receipts of beasts from our own grazing districts have been generally speaking satisfactory, with a moderate supply, but some prime stock has been exhibited. The demand has been inactive, and rates have been in favour of buyers. The best Scots have, in some instances, realised 6s. 6d., the general top quotation has not exceeded 6s. 4d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we have received about 1,000 head, from Lincolnshire 60, and from other parts of England about 200; from Ireland about 200 head. The sheep market has been without appreciable alteration. The supplies have been rather less extensive than on Monday last. The demand has not been active, but prices have been steady. The best Downs and half-breds sold at 6s. 2d. to 6s. 4d. per 8lbs. Lambs were dull and lower, at 7s. 6d. to 8s. 6d. per 8lbs. Calves have been in increased supply and limited request at drooping prices. Pigs have found buyers on former terms. At Deptford there have been about 200 beasts from Hamburg.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	5	0	to 5	4	Pr. coarse wooled	6	0	6	2
Second quality	5	6	5	10	Prime Southdown	6	2	6	4
Prime large oxen	6	0	6	2	Lge. coarse calves	4	6	5	0
Prime Scots	6	2	6	4	Prime small	5	6	6	0
Coarse inf. sheep	5	0	5	6	Large hogs	4	2	4	6
Second quality	5	8	6	0	Neat sm. porkers	5	0	5	4

Lamb, 7s. 6d. to 8s. 6d.

METROPOLITAN MEAT MARKET, Monday, June 23.—Although the supplies of meat were short, they included a comparatively large quantity from the country, and, as the condition was bad and the weather warm, purchases were effected very slowly, and the quotations occasionally receded slightly:—

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	0	to 4	0	Inferior Mutton	3	8	to 4	4
Middling do.	4	0	4	8	Middling do.	4	6	5	0
Prime large do.	5	4	5	10	Prime do.	5	4	6	0
Prime small do.	5	6	6	0	Large pork	3	8	4	4
Veal	5	0	5	4	Small do.	4	8	5	4

PROVISIONS, Monday, June 23.—The arrivals last week from Ireland were 177 firkins butter, and 3,504 bales bacon; and from foreign ports 29,648 packages butter, and 453 bales bacon. The supplies of foreign butter are large, and, with the exception of Dutch, which advanced about 0s. per cwt., all other descriptions are lower. In Irish scarcely a transaction passing. Bacon remains without alteration in prices; but the sale is slow for all descriptions, except the very finest Waterford.

HOPS.—BOROUGH, Monday, June 23.—A quieter tone is noticeable in our market. The reports from the plantations being rather more favourable, fly and lice are still to be found, the latter in large quantities, the bine on the other hand is making good progress, and looks healthier than hitherto. Prices continue unaltered, although there is little doing at the advanced rates. Belgian and Bavarian advices are more favourable. Mid and East Kent, 5*l.* 5s., 5*l.* 15s. to 6*l.* 10s.; Weald of Kent, 5*l.* 5s., 5*l.* 10s. to 6*l.* 0s.; Sussex, 5*l.* 0s., 5*l.* 5s., to 5*l.* 15s.; Farnham and country, 5*l.* 12s. to 7*l.*

COVENT GARDEN, Friday, June 20.—Business and supply are both good here just now, and the importations are heavy.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday June 23.—There was very little demand for old potatoes either English or foreign, and prices in several instances gave way. New potatoes, however, were in request at a marked advance on the week. Regents, 140s. to 180s.; foreign descriptions, 70s. to 80s. per ton; new kidneys, 280s. to 360s.; other kinds, 260s. to 320s.

SEED, Monday, June 23.—There was no new feature in the trade for agricultural seeds; prices of all sorts were nominal. Fine trefoil met rather more inquiry, and good samples were fully as dear. New white mustardseed sold in small lots, at very full prices. Fine brown samples were asked for, but none offering; these would command fair values. Canaryseed sold on former terms steadily. Large hempseed brought full rates, with a ready sale. Foreign tares were purchased slowly on former terms. Rapeseed of fine English quality was purchased in small parcels at the extreme prices of last week.

WOOL, Monday, June 23.—The English wool market has been without feature. The demand has been quiet, but prices have been supported. Colonial has been steady in value, notwithstanding the absence of activity in the demand.

OIL, Monday, June 23.—Linseed oil has been quiet, but prime rape has changed hands at barely late rates. Other oils have been quiet.

TALLOW, Monday, June 23.—There is no material change to notice in the tallow market. P.Y.C. is quoted at 43s. 6d. per cwt. on the spot, and town tallow 41s. net cash. Rough fat commands 2s. per 8lbs.

COAL, Monday, June 23.—Great determination on the part of sellers to advance the price. Hettons, 33s. 6d.; Hettons Lyons, 31s. 3d.; Hartlepool original 33s. 6d. Ships fresh arrived, 28; ships left from last day, 1; ships at sea, 15.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-st., Oxford-st., W.

HOLLOWAY'S PILLS.—The discovery of this antidote to impurity, irregularity, and ill-health, remodelled medicine, because it purifies without debilitating, strengthens without exciting, and is pronounced by everyone the fittest physic for weakening weather. The sultry summer days strain the nerves of the feeble and decrepit, and probably originate disease, unless some restorative, such as these pills, be found to correct the disordered tendency. Holloway's Medicine gives tone to the nervous system, which is the source of all vital movements, and presides over every action which maintains the growth and well-being of the body. No one, therefore, can over-estimate the necessity of keeping the nerves well strung, and the ease with which these pills accomplish that end, is borne evidence to by thousands.

Advertisements.

Patronised by the CROWN PRINCESS of PRUSSIA, the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.

SEWING MACHINES,
From £2 2s. to £25.
The only Establishments in London
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of
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SEWING MACHINES.

It is absurdly claimed for almost every Sewing Machine, whatever description, that it is superior to all others, for all purposes.

SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

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LADIES' SCHOOL, where Pupils are prepared for Cambridge or Oxford Examination, is DESIRED by a Gentleman for his Daughter.—Address, "Beta," Mr. Drayton's, stationer, Exeter.

CHRISTIAN EVIDENCE SOCIETY.

EVIDENTIAL DISCOURSES AT ST. GEORGE'S HALL, LANGHAM PLACE.

On MONDAY EVENING next, June 30th, an ADDRESS will be given by the Rev W. SANDAY, M.A., Fellow of Trinity College, Oxford. Subject: "Literary Criticism and Christian Belief," a Review of Mr. Matthew Arnold's "Literature and Dogma." The chair will be taken at Eight o'clock by the Earl of HARROWBY, K.G. Admission free. The last discourse of the series will be delivered on July 7 by the Lord Bishop of Gloucester and Bristol.

P. BARKER, M.A., Secretary.

2, Duke-street, Adelphi, W.C., June, 1873.

FARMING in AMERICA.—There are a Number of FARMS FOR SALE in the best Sections of Virginia, varying in price from 12s. per acre, which are as beautiful, productive, and homelike as any in England. For papers and all information address the Secretary, Foreign and Colonial Estates Exchange Agency, 34, New Bridge-street, Ludgate-hill, London, E.C.

FARM LANDS FOR SALE in the UNITED STATES.

The Burlington and Missouri-River Railroad Company offers for Sale, at a Low Price, on Four, Six, or Ten Years' Credit, with interest at favourable rates, and in quantities to suit purchasers, its Lands in the great Agricultural States of

IOWA AND NEBRASKA,

eligibly situated on the Chicago and Burlington Railway route between the Atlantic and the Pacific.

Full information in reference to the character and cost of these Lands, and to the Rates of Passage by Steamship and Railway to the Western and Pacific States, by the above-named route, may be had on application by letter or in person, at any of the offices of the Company in the United Kingdom; also, a Handbook for the use of intending Emigrants.

Liverpool: 16, South Castle-street.
London: 25, Moorgate-street.

HAMILTON A. HILL, General Agent.

NEW COLLEGE, LONDON,

The TWENTY-THIRD ANNUAL GENERAL MEETING will be held at the COLLEGE, Finchley New-Road, on FRIDAY EVENING, June 27th. The Chair will be taken at Six o'Clock by the Rev. WILLIAM ARTHUR, M.A. One of the Senior Students will read an Essay on "Athanasius." The Chairman has promised to deliver an Address to the Students; and, several other Ministers and gentlemen are expected to take part in the proceedings. Subscribers and friends of the College are respectfully invited to attend.

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The Chair will be taken by EBENEZER VINEY, Esq., Treasurer, at Seven o'clock precisely.

J. E. RICHARDS, Secretary.

CHESHUNT COLLEGE.—Ministers and Deacons wishing to have their PULPITS SUPPLIED by the STUDENTS during the VACATION, from June 29 to September 7 inclusive, are requested to apply to Mr. Richard Lovett, Woodville Cottage, Lower Sydenham, S.E.

H. R. REYNOLDS, D.D., President.

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